

The Sāmānā MONTHLY BULLETIN

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NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA.
VENERATION TO HIM, THE MOST EXALTED LORD, THE PURIFIED, THE SUPREMACY
ENLIGHTENED BUDDHA.

THE KABA-AYE (WORLD PEACE) PAGODA

WHEN the Sacred Relics of the two Chief Disciples of the Buddha, (Sāriputta and Maha Moggallāna) which were discovered in 1851 by General Cunningham at one of the three principal Stupas at Sanchi (Bhopal State) and taken to and preserved in a museum in London, were returned by the British Government to the Government of India, a wave of tremendous interest was roused throughout the East, particularly in India, Burma and Ceylon.

These Sacred Relics were received by thousands of devotees wherever they were taken in many parts of India, Ceylon and Burma. Through the good offices of the Government of India and at the special request of the Prime Minister of Burma, portions of the Sacred Relics of these two disciples were given to Burma for the worship of the the people of the country. A high plateau land of Rangoon, which is an old site of a Pagoda that has already disappeared and known as the "Thiri Mingala Plateau" was chosen for the site to erect a special Pagoda for enshrining the Sacred Relics of the two Disciples. On 20-10-50 a delegation consisting of Maha Theras, Sāsana Affairs Minister and Buddhist leaders of Burma went to Calcutta in order to receive the Sacred Relics from the Government of India through the Governor of Bengal and they were brought back to Burma by a special plane. The encrowning and enshrining ceremonies were held from 5th to 11th of March 1952, when hundreds of thousands of people from all over the country, including representatives from India and Ceylon, attended the ceremonies. The pagoda is constructed in such a way that it contains a strong room in the centre as a reliquary which can be opened on occasions for periodic exposition of the Sacred Relics. This Pagoda is meant to be the symbol for the coming of universal peace to this war-torn and miserable world.



The Kaba-Aye (World Peace) Pagoda.

Mangala Day

Under the auspices of the Union Buddha Union on the 16th of April 1958, the Bur- in future, every Burmese New-year's Day
Sāsana Council, MANGALĀ DAY was mese New-year's Day, with the chanting will be observed as MANGALĀ DAY.
successfully celebrated throughout the of MANGALĀ SUTTA. It is learnt that

The royal chariots wear out, and so too the body ages; the true dhamma does not age.

Dhammapada 151.

HISTORY OF PREVIOUS SANGĀYANĀS.

THE FIRST GREAT BUDDHIST COUNCIL.



(a) Objects and reasons:—

Seven days after the Great Decease of the Supremely Enlightened One, those monks who were learners much grieved and lamented over their irreparable loss. At that time, one Subhadda who was the barber of Ātuma who went forth when old, and who was angry when the Buddha refused to accept the meal he had prepared, spoke thus to the monks: "Enough, your reverences, do not grieve, do not lament, we are rid of this great recluse. We were worried when he said, 'This is allowable to you, this is not allowable to you'. But now we will be able to do as we like and we won't do what we don't like." When the venerable Kassapa the Great heard these words, he said: "Come, let us, your reverences, chant dhamma and discipline before what is not dhamma shines out and dhamma is withheld, before what is not discipline shines out and discipline is withheld, before those who speak what is not-dhamma become strong and those who speak dhamma become feeble, before those who speak what is not discipline become strong and those who speak discipline become feeble." Hence, the necessity for holding the First Great Buddhist Council to recite, classify and arrange all the teachings of the Buddha.

(b) The Leading Mahatheras.

- (1) The Venerable Kassapa the Great presided over the Council.
- (2) Ananda, the ever present attendant and cousin of the Buddha recited the Suttas (Sermons) and the Abhidhamma (Higher Doctrine).
- (3) Upāli recited the Vinaya (Rules).

(c) Number of attendants.

Five hundred Arahants (the Purified and Perfected Ones). No lay person was present.

(d) Place.

At Sattapanni Cave in Rajagaha (modern Rajgir in Bihar).

(e) Supporting King.

With the support of King Ajatasattu—a most devoted follower of the Buddha and a powerful king of North India.

(f) Time:—

The Council was held three months after the Great Decease of the Supremely Enlightened One, in the eighth year of King Ajatasattu's reign and in the year 1 Buddhist Era. The Council lasted for seven months.

(g) Method of holding the Council:—

The 500 Arahants who assembled together at Sattapanni Cave in Rajagaha recited, classified and arranged all the teachings of the Buddha.

(Sam = together + gāyanā = reciting; chanting.)

2. THE SECOND GREAT BUDDHIST COUNCIL.

(a) Objects and reasons:—

A century after the Lord had attained Nibbāna, bhikkhus who were Vajjis of Vesālī promulgated ten points at Vesālī saying: "The practice concerning a horn for salt is allowable; the practice as to five-finger-breadths is allowable; the practice concerning 'among the villages' is allowable; the practice concerning assent is allowable; the practice concerning what is customary is allowable; the practice concerning unchurned milk is allowable; it is allowable to drink unfermented toddy; a piece of cloth to sit upon that has no border is allowable; gold and silver are allowable."

When the venerable Yasa, the son of Kākandakā heard about these points, he sent for the Senior Arahants of the Order, and they all decided to hold a Council to decide this doctrinal question. Hence the holding of the Second Great Buddhist Council.

(b) Leading Mahatheras:—

The Venerable Yasa, Mahathera Revata, and 120 years old Mahathera Sabbakāmin.

(c) Number of attendants:—

700 Arahants only.

(d) Place:—

At Vesālī (the present village of Basrah in North Bihar).

(e) Supporting King:—

King Kalasoka.

(f) Time:—

About 448 B.C. i.e. 100 years after the Great Decease of the Supreme Buddha. This Council lasted for eight months.

(g) Method of holding the Council:—

The 700 Arahants recited, classified and arranged all the teachings of the Buddha.

3. THE THIRD GREAT BUDDHIST COUNCIL. or THE PATNA COUNCIL.

(a) Objects and reasons:—

In the 3rd, century B.C. there existed many schismatic monk-groups or schools. The following is an account of these schismatic schools according to the Commentary:—

"One hundred years after the Great Passing of the Buddha, the so-called Vajjiputtaka monks declared for laxer rules of the Order, and founded the Mahā Sangiti school from which, in the 2nd, century after the Buddha's Great Decease, 5 other schools sprang up making 6 in all. From the original school of Buddhism, which by reason of its having been rehearsed by 500 Theras, or Elders, three months after the Buddha's demise was called the Thera-vāda, there had already seceded 11 schools, the most important among them being Sabbatthi-vāda school—making 12 in all. Thus, in the 3rd, century B.C., the number of schools rose up to 18."

In order to suppress a number of heresies whose exponents were causing dissensions

Continued on page 10)

The Union Buddha Sāsana Council's Activities

THE Union Buddha Sāsana Council established in 1950 aimed, as pointed out by the Hon'ble Prime Minister U Nu, at the formation of a central organisation truly representative of all the Buddhists of Burma which would propagate the Dhamma in foreign lands and make secure the foundations of Buddhism in this land.

Preparations for the Sixth Great Buddhist Council. The Council is making good progress in these aims. Since the passing away of the Lord Buddha there have been five Great Councils for examination and recension and translations of the Pāli Texts. The Sixth Great Buddhist Council is to be held in Burma in 1954. The Union Buddha Sāsana Council is making all preparations for this. It is envisaged that the cost will amount to over a million pounds sterling and quite a lot of this will be taken up in the erection of buildings near the Kaba-Aye (World Peace) Pagoda. These buildings are to consist of a big assembly hall, hostels, a library, a refectory, administrative offices, a hospital and a huge printing works. Necessary "lay-outs" for these buildings have been made and work is proceeding apace to ensure their completion in time for the Great Buddhist Council in 1954.

There is a separate Committee for the supervision and control of the Assembly Hall, which is now being speedily constructed at a cost of over 50 lakhs Kyats (about one-third of a million pounds sterling).

The buildings will be of permanent nature and after the Council will be used as a Buddhist University.

To make preliminary arrangements for the Council, 200 prominent Mahātheras, leading scholars, from all parts of the Union of Burma met in Rangoon on 19th, 20th, and 21st November 1952 and accomplished quite a great deal in this preliminary conference.

Bhikkhus from all Theravāda countries (Thailand, Ceylon, Cambodia, Laos, and the Union of Burma) will participate. "Mahayana Buddhist" countries will also send observers. As well as arranging for buildings and accommodation the Union Buddha Sāsana Council is doing a great deal of preliminary work also.

In addition to this a great deal of support is being given to various centres throughout Burma engaged in Buddhist meditation.

Examinations in Schools and Prisons. Regular written examinations are conducted in schools throughout the Union of Burma in the Abhidhamma Pitaka (Philosophical books of the Pāli Canon) and a great deal of very useful work has been undertaken in bringing to all the prisoners in the jails a knowledge of the Teachings of the Lord Buddha. Prisoners eagerly welcome the opportunity, a great many in all the prisons sitting for a regular annual examination, the passing of which entitles to remissions of sentences. A series of handbooks on Buddhism has been compiled by a committee headed by the Nyaungyan Sayadaw and the books themselves were written by Bhikkhu U

Zanakabiwuntha for the lower, U Tint Shwe for the middle and Man-u Sayadaw for the higher standards. This course covers the Sutta Pitakas (Sermons of the Buddha) and Reverend Sayadaws act as teachers on regular visit to the various jails. Remissions gained by prisoners who successfully pass the examinations are 15 days for those who pass Part I; one month for those who pass Part II; two months for those who pass Part III and three months for those who pass Part IV. For those who pass all the four parts at one sitting a remission of sentence of four months is granted. These examinations were instituted by the Union Buddha Sāsana Council in October 1952.

A report from Thiri Pyanchi U Sein Maung, Chief Executive Officer of the Union Buddha Sāsana Council gives noteworthy results for these examinations held throughout the country from the 18th to the 21st October 1952.

From 27 jails 493 candidates appeared and 435 passed in Part I. The biggest number of candidates was returned from the following prisons:—Mandalay Model jail 65, Insein Model jail 50, and Myaungmya Jail 47. One hundred per cent successes were obtained by these jails: Rangoon 28, Prome 23, Katha 12, Yamethin 11, Myithyina 10, Tavoy 10, Shwebo 10, Akyab 2 and Toungoo 2. 46 out of 47 candidates from Myaungmya and 46 out of 47 from Bassein prisons passed; 20 candidates scored the examination's possible 100 marks, 7 obtained less than 10 marks and 8 got zeros. On the whole the standard of knowledge of the candidates is high and 88 per cent of the convicts who took the examination were successful.

In Part II, of 263 convicts who appeared from 18 jails, 149 passed. The convicts from Mandalay Model Jail appeared only in the part I and no other part. 37 convicts from Bassein, 35 from Insein, 24 from Myaungmya sat for the examination. The biggest number of successes were from the following jails:—Thayetmyo 8 appeared 8 passed, Rangoon 23 out of 24 passed, and Bassein 31 out of 37 passed. 16 candidates appeared from Tharrawaddy Borstal

Training School and none of them passed. 38 candidates secured less than 10 marks while 13 did not get a single mark. The questions were apparently a bit too stiff. Of the prisoners from other jails, 7 candidates obtained full 100 marks, and six of them were from Bassein jails. Instructors on the Handbook of Buddhism, Part II, should study it well and teach it properly to make the pupils grasp the meaning of the lessons. 56 of the convicts passed.

In Part III the questions were either too easy or else the candidates could answer them well. The highest percentage of passes was obtained in this part, as 150 out of 155 convicts who appeared from 15 jails passed. 25 from Bassein, 21 from Rangoon, 19 from Monywa and 14 from Myaungmya took the examination and all of them passed. As a matter of fact, excepting Insein and Tharrawaddy Borstals all candidates appearing from other prisons passed though less than 10 in number in each case. 19 out of 22 from Insein and 16 out of 18 from Tharrawaddy Borstal passed. Though only 8 candidates secured full 100 marks, almost all the rest obtained between 70 and 98 marks. The standard of the answers in this part is rather high. 96 per cent passed.

In Part IV there were 122 convicts from 13 jails who appeared for the examination, 88 of them passed. From the following jails all the convicts who sat for this examination passed: 9 from Rangoon, 5 from Thayetmyo, 4 from Shwebo, 3 from Prome, 2 from Pegu and 1 from Maubin. The highest marks obtained was 95 and it was from Rangoon jail. One candidate obtained no mark at all. The standard of answers did not come up to the level of Part III, 72 per cent passed.

There were candidates who entered for all four parts, and 61 of them passed, 20 from Bassein Jail: 9 from Rangoon Jail: 8 from Monywa Jail: 6 from Myaungmya Jail: 5 from Insein Jail: 5 from Thayetmyo Jail: 4 from Shwebo Jail and 1 from Maubin Jail.

The jails which deserve special credit for the examination this year are as follows:—

		Bassein	Rangoon	Monywa	Myaungmya	Insein	Thayetmyo	Shwebo	Prome
Part I	Enrolled	88	28	29	47	50	10	10	23
	Passed	87	28	26	46	37	9	10	23
Part II	Enrolled	37	24	26	24	35	8	8	18
	Answered	31	23	15	12	11	8	6	15
Part III	Enrolled	25	21	19	14	22	5	6	8
	Answered	25	21	19	14	19	5	6	8
Part IV	Enrolled	25	9	12	13	16	5	4	3
	Answered	21	9	8	8	8	5	4	3

It will be realised that the high moral Teaching of Buddhism and the practical teaching of a "Way of Life"—added to the psychological effect on the prisoners of the feeling that they are not "forgotten

men" and can aspire to become again worthy members of the community—will have far-reaching effects for the peaceful future of our country.

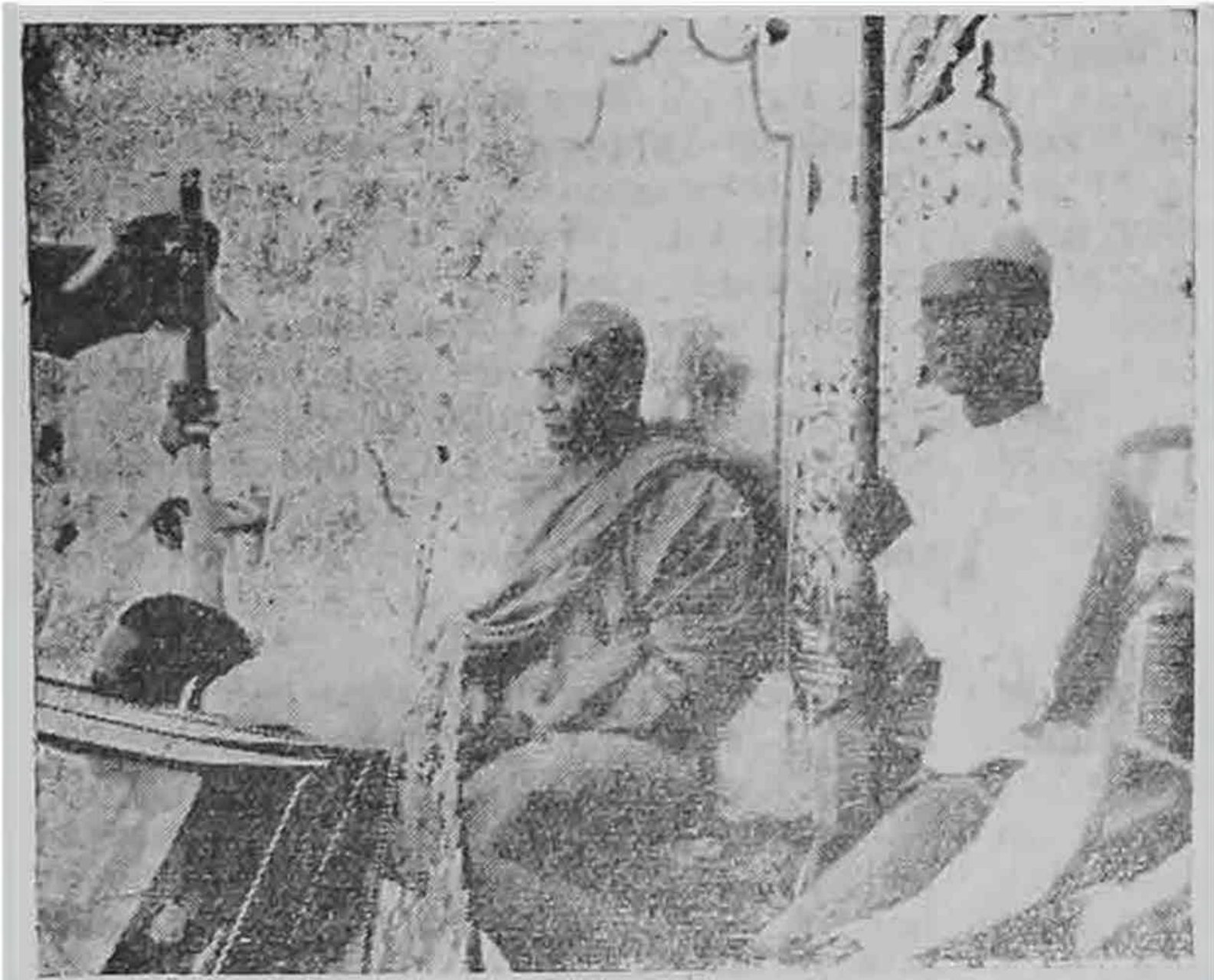
THE CAMBODIAN BUDDHIST

LED BY SANGHA RAJĀ MAHĀ Z

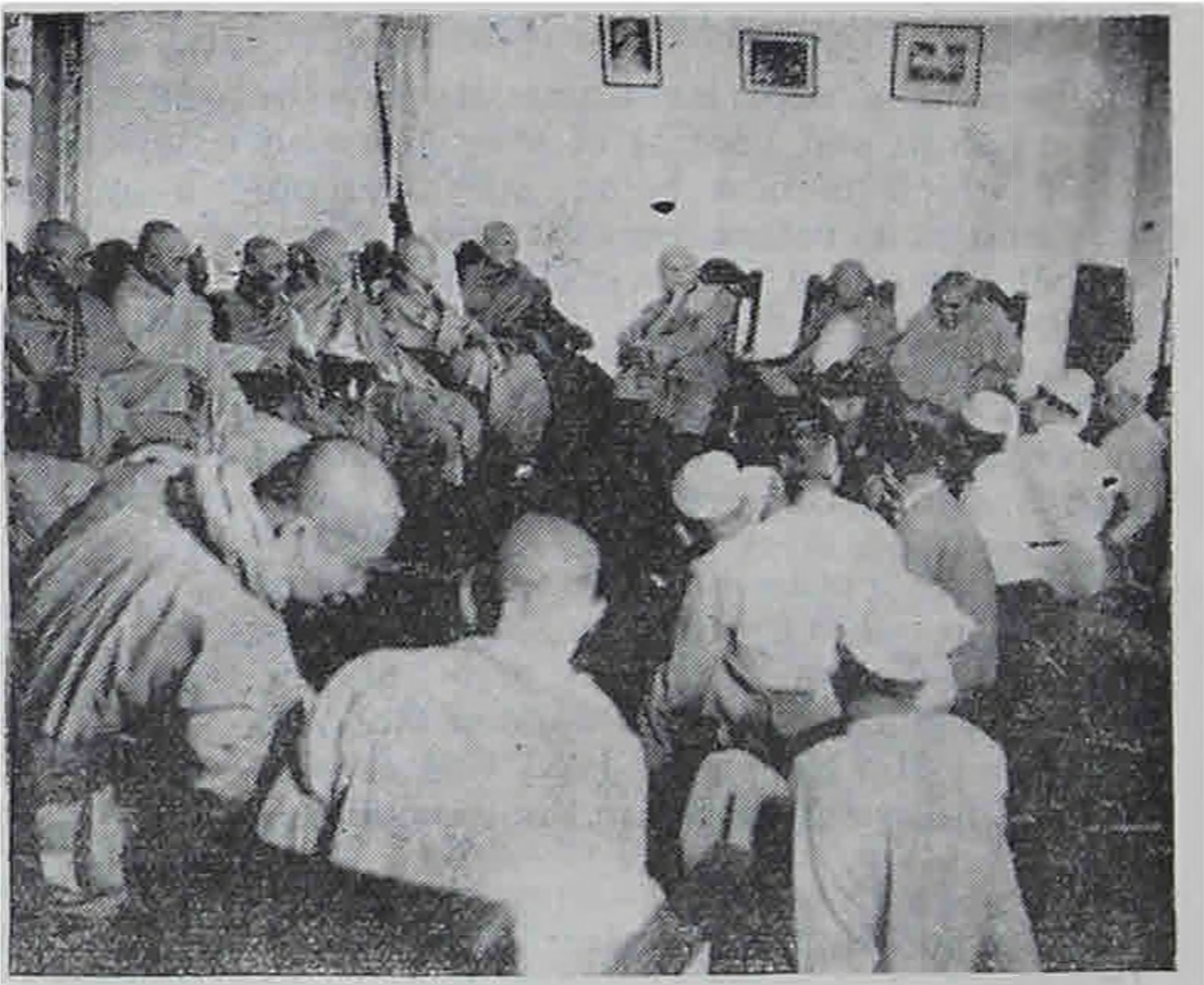
MAHĀ SUMEDHĀDHII

The sole purpose of my mission to Burma is to consult with the Ovāda Cariya Sayā to the Sixth Great Buddhist Council. When I return to Cambodia, I shall consult with

May the people of Burma and the whole world enjoy peace
 May the Saddhamma endure for long !
 May the Sixth Great Buddhist Council meet with success !
 May the whole world be flooded with the light of the Bud
 May all beings of the world be hale and hearty !
 (From the speech broadcast by the Cambodian Thāthanābaing



1. The Cambodian Thāthanābaing welcomed at the Mingaladon Airport.



3. The Cambodian Thathanabaing and the Chattha Sangāyanā Wunzaung Sayadaws taking rice gruel and then discussing the Sangāyanā matters in the residence of Thado Thiri Thudamma Sir U Thwin.



2. A scene near the Sule Pagoda when the Cambodian Thāthanābaing was brought in a decorated car.



4. His Excellency Agga Maha Thray Sithu Dr. Ba U, President of the Union of Burms, offering "soon" to the Cambodian Thathanabaing and the Wunzaung Sayadaws, and sharing merits.

DODWILL MISSION

WTA NYĀNA,

TI.

and to take their advice on matters relating
y people there and give my best help to Burma.

prosperity !

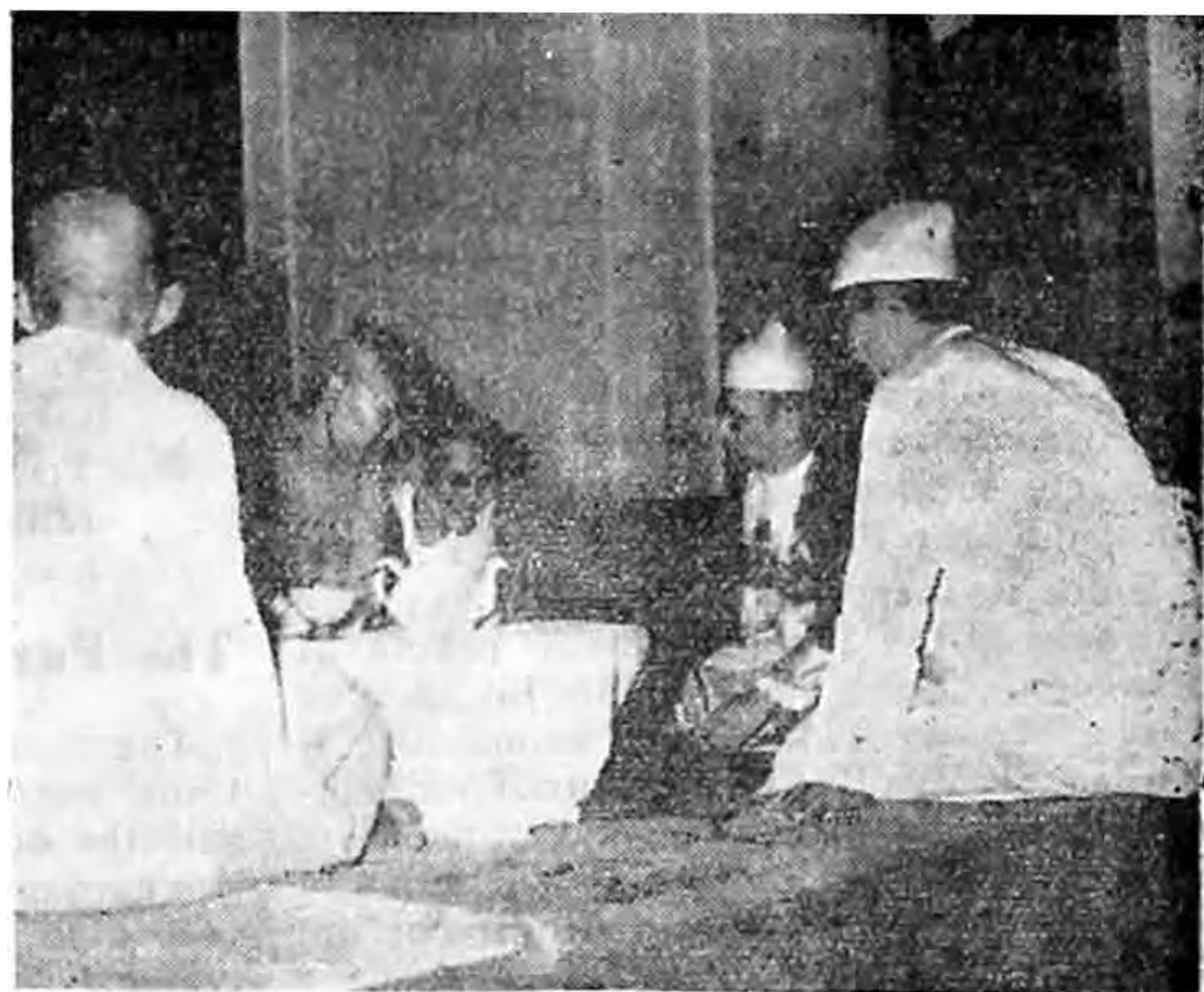
Sāsana !



7. • The Cambodian Thathanabaing visited the Dhammaduta College, and after taking "soon" there visited the Kaba-Aye (World Peace) Pagoda.



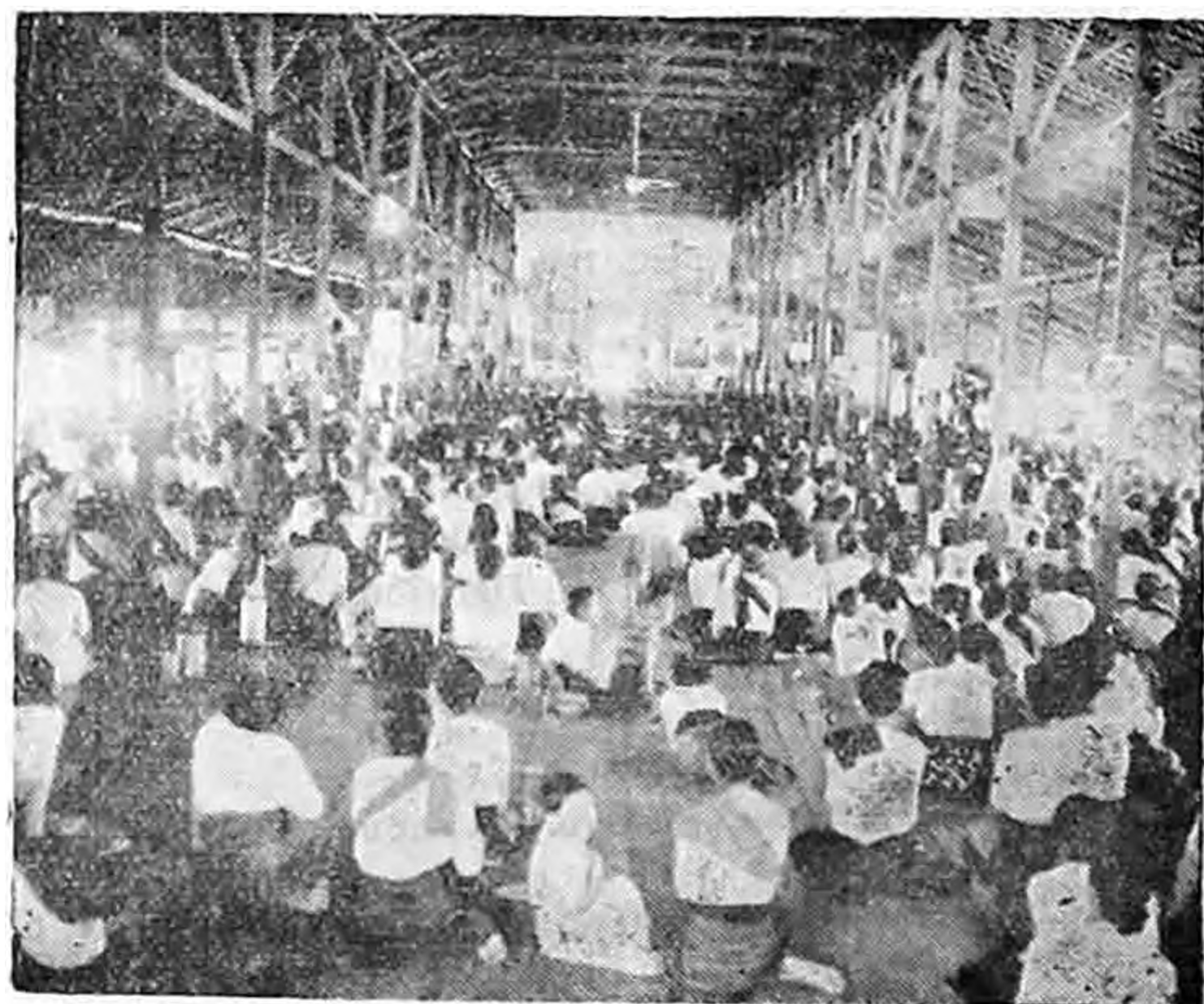
5. The Cambodian Thathanabaing at the Sule Pagoda.



8. Civic Reception at the City Hall, Rangoon.



6. The Cambodian Thathanabaing and the Sangāyanā Wunzaung Sayadaws taking "soon" at the Prime Minister's house and discussing matters relating to the Sixth Great Buddhist Council.



9. Public Reception at the Mohuyin Dama-yon (Preaching Hall) under the auspices of the Union Buddha Sāsana Council.

ZETIYINGANA PARIYATTI SOCIETY

Established 1894 C.E. (2438 B.E.)

History is replete with instances where people strove their utmost for the promotion of their own welfare and of their own religion. Soon after the capture of King Thibaw, the last of the Burmese kings in 1886 C.E., many far-sighted lay devotees of the country of Burma foresaw that, in the absence of a Burmese Buddhist sovereign as a religious head, the Buddha's Sāsana would have a gradual set-back and finally die a natural death, until and unless some preventive measures are taken, not in a palliative but in a permanent form. After careful, systematic and logical reasoning they came to the conclusion that (pariyatti sāsana) "Learning of the Wording of the Doctrine" is the pivot around which all the Teachings of the Buddha revolve. Accordingly, they founded many religious associations all over the country for the main purpose of promoting the Buddha's sāsana. By the year 1894 C.E. there had already sprung up half a dozen of such associations, and the one I am going to deal with now is the one that has survived to the present day, after functioning in various kinds of religious activities. It is a religious body run under the name of Zetiyingana Pariyatti Society, which name has been recognised by the Burmese people as the hall-mark of excellence in matters concerning the Examination in the Buddhist Scriptures.

Zetiyingana means "the platform of the pagoda". This Society was first founded in 1894 C.E. and has since been located on the platform of the famous Shway Dagon Pagoda. Thus the name of Zetiyingana has been given to the Society, meaning "Society formed on the platform of the Shway Dagon Pagoda".

Since its inception, the Society has been patronised by the prominent people of Rangoon. The names of Sir J.A. Maung Gye, Thado Thiri Thudhamma Sir U Thwin, Sir Mya Bu, Thado Thiri Thudhamma U Thein Maung are worthy of mention. Pariyatti examinations are held annually by the Society on the platform of the Shway Dagon Pagoda. The number of the members of the society is about 1313. The

functions of the Society are three-fold, to wit:—

- (1) Matters concerning the Buddha's sāsana;
- (2) Matters concerning the propagation of the Dhamma; and
- (3) Matters relating to the members of the Sangha.

The activities of the Society:—

The Society is functioning throughout the year as follows:—

- (1) Celebrating the Buddha Day in the month of Kason (April-May).
- (2) Chanting of the Mahāsāmaya Sutta by the members of the Society for three consecutive days in the month of Nayon (May-June).
- (3) Chanting of the Dhamma-cakka Pavuttana Sutta "The Lord's First Sermon at Sarnath" by the members of the Society on the Full-moon of Waso (June-July).
- (4) Celebrating the End of the Buddhist Lent in October.
- (5) To feed the bhikkhus at the premises of the Society in the month of Tazaungmon (November).
- (6) To hold the written and viva-voce examinations in the Buddhist Scriptures in December.
- (7) To award certificates to the successful candidates in January.
- (8) To arrange for the holding of religious lectures by competent and learned bhikkhus from time to time.

The Pariyatti Examinations:—

The Society holds two kinds of examinations every year—one for the "Learners" and the other for the "Teachers". The standard of examination in both cases is very high, and those who pass are highly esteemed by the laity and the bhikkhus as well.

Result of Abhidhamma Examinations held by the Union Buddha Sāsana Council in 1952 at 87 Centres of the Union.

ELEMENTARY STANDARD.
10,007 candidates appeared and
3,685 passed. 36.8 per cent.

First in the whole Union:

- (1) R.N. 351 Ma Khin Hla Thee,
Kemendine Centre,
Rangoon Town District,
Pegu Division.
- (2) R.N. 636, Maung Ngwe Shan,
Shwedaung Centre,
Prome District,
Pegu Division.
- (3) R.N. 640, U Hla Thaung,
Shwedaung Centre,
Prome District,
Pegu Division.
- (4) R.N. 868, Maung Ko,
Gangaw Centre,
Pakokku District,
Magwe Division.

Second:

- (1) R.N. 870, Maung Nyi Bu,
Gangaw Centre,
Pakokku District,
Magwe Division.
- (2) R.N. 129, U On Hlaing,
Moulmein Centre,
Amherst Division,
Tenasserim District.

Third:

- (1) R.N. 579, Ko On Sint,
Myingyan Centre,
Myingyan District,
Mandalay Division.
- (2) R.N. 23, Ma San Yi,
Taunggyi Centre,
Southern Shan States.
- (3) R.N. * U Po Aung,
Wakema Centre,
Myaungmya District,
Irrawaddy Division.
- (4) R.N. 639, U Kyauk,
Shwedaung Centre,
Prome District,
Pegu Division.

MIDDLE STANDARD.

1,822 candidates appeared and 766 passed.
41.7 per cent.

First:

- (1) R.N. 579, Ko On Sint
Myingyan Centre,
Myingyan District,
Mandalay Division.

Second:

- (1) R.N. 61, Maung Tun Hlaing,
Taungtha Centre,
Myingyan District,
Mandalay Division.
- (2) R.N. 269, Saya Tin,
Henzada Centre,
Henzada District,
Irrawaddy Division.

Third:

- R.N. 41, Ma Tin Win,
Henzada Centre,
Henzada District,
Irrawaddy Division.

HIGHER STANDARD.

859 candidates appeared and 555 passed.
64.6 per cent.

First:

- (1) R.N. 129, Maung On Hlaing,
Moulmein Centre,
Amherst District,
Tenasserim Division.

- (2) R.N. 33, U Nyun,
Insein Centre,
Insein District,
Pegu Division.

Second:

- R.N. 36, Ma Khin Nyo,
Shwebo Centre,
Shwebo District,
Sagaing Division.

Third:

- (1) R.N. 636, Maung Ngwe Shan,
Shwedaung Centre,
Prome District,
Pegu Division.
- (2) R.N. 1501, U Nyan,
Bogale Centre,
Pyapon District,
Irrawaddy Division.
- (3) R.N. 41, Maung Ba Tin,
Kawlin Centre,
Katha District,
Sagaing Division.

359 candidates passed in all the three standards and amongst them R.N. 579, Maung On Sint of Myingyan Centre, Myingyan District Mandalay Division stood first. He was presented with a gold medal and a reward of K 300.

R.N. 129, U On Hlaing of Moulmein Centre, Amherst District, Tenasserim Division and R.N. 870, Maung Nyi Bu of Gangaw Centre, Pakokku District, Magwe Division, stood second and third respectively.

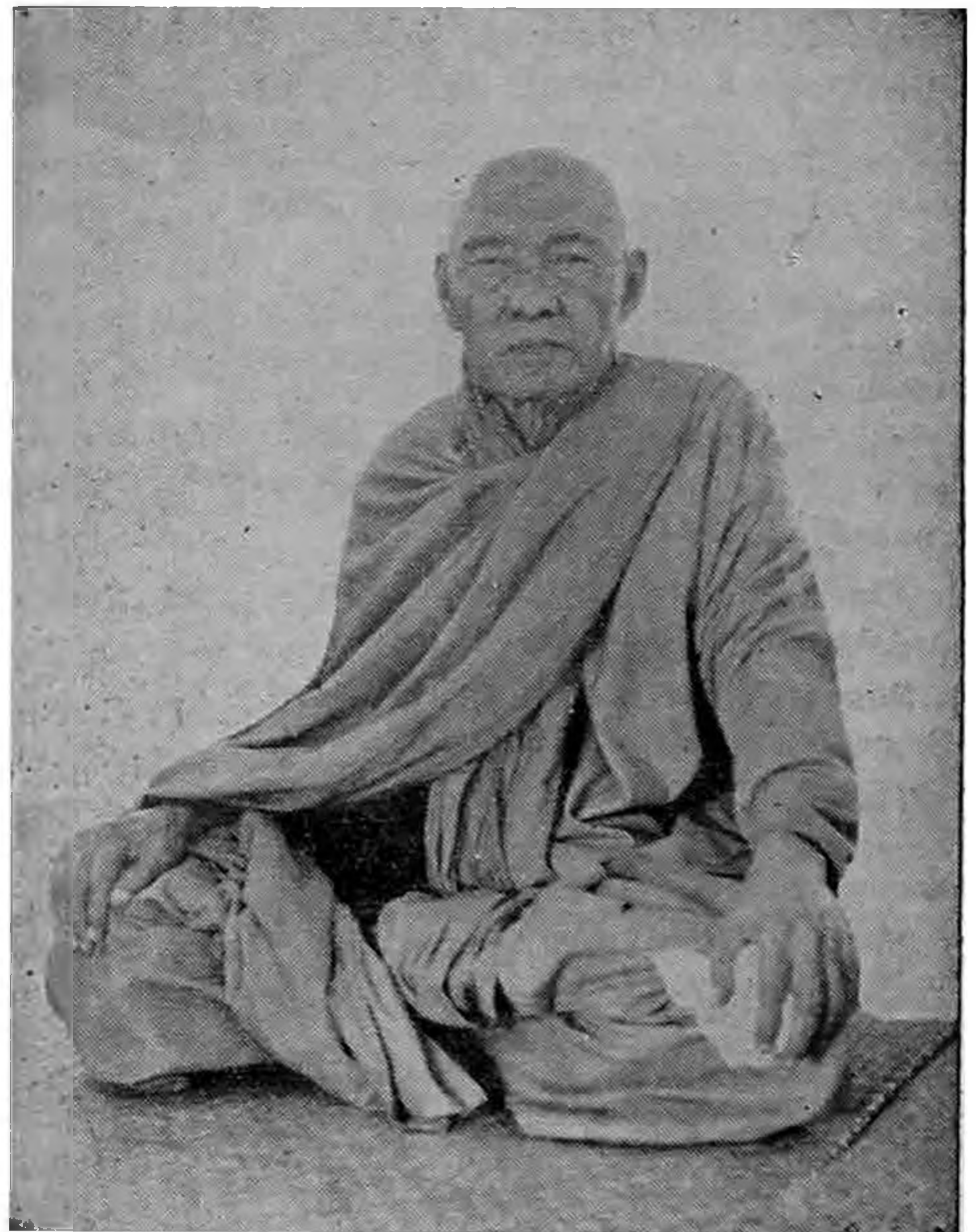
25 prisoners from Bassein Jail appeared for Elementary Standard Examination and three passed.

Maung Ta Ni, a convicted prisoner from Myaungmya jail passed in all the three standards and stood first in the list of candidates who passed the three classes in Myaungmya District.

GREETINGS FROM

Mahathera Nyaungyan Sayadaw, A.M.P.,

Mogaung Taik, Mandalay.



Mahathera Nyaungyan Sayadaw, A.M.P.,

1. When Gotama the Supreme Buddha, who knew all worlds and all things, mundane and supramundane, was a Buddha-scion named Hermit Sumedha, he took recognition as one to attain Buddhahood in future, from Dipamkara Buddha on the Full Moon of Kason, when Vishakha Nakhshatras was at its zenith.

2. Since then, for a period of one hundred cycles and four immensities, from his Sumedha existence to Vessantara existence, the Embryo Buddha had accomplished Ten Perfections with their respective traids, five kinds of self-sacrifices and three kinds of practice. After that, he arose in Tusita Heaven as God Seta Ketu, and while he was dwelling there, the gods of all ten thousands worlds en bloc approached the Future Buddha, and besought him, saying—"Sir, it was to gain omniscience in order to save the world, that you have fulfilled the Ten Perfections. Sir, the time and fit season for your Buddhahood has now arrived". He then made his five great observations, and was conceived in the womb of Queen Maha Maya, wife of King Suddhodana, King of Kapilavatthu, on the Full Moon of Waso 67 B.E. when Puravasatha and Uttarasatha Nakhshatras were prominent. He was then born in Lumbini Grove on Friday, the Full Moon of Kason, 68 B.E., when Vishakha Nakhshatra was at its zenith.

3. The Future Buddha, Prince Siddhattha retired from the world at the age of 29, and having performed austerities for six solid years, he conquered Mara and attained Buddhahood under the Bo-tree. This was on Wednesday, the Full Moon of Kason, 103 B.E., when Vishakha Nakhshatra was at its zenith.

4. After becoming the Supreme Buddha, he delivered sermons and discourses from the Tipitakas for a period of 45 years, with a view to letting crores and crores of men, gods, and Brahmas attain Nibbana. After completing his duties as a supreme Buddha, he entered into Parinibbana on Tuesday, the Full Moon of Kason, 483 B.C.

5. Since the arising of the Supreme Buddha, the Vesak Day was observed on every Full Moon of Kason, when the people poured sacred water on the Bo-tree, beneath which the Buddha obtained omniscience. (Note. This Vesak Day had been observed on every Full Moon of Kason, even in the times of the previous Buddhas, when people poured sacred water on their respective Bo-trees. The old Burmese poems contain such facts).

6. Since the beginning of this kalpa, the ancient kings usually performed royal ceremonies on the Full Moon of Tabaung, because they regarded that day as an auspicious one, inasmuch as the planets Sun and Moon were supposed to have first sprung up on that day.

7. But, according to a Sub-commentary, King Devanampiyatissa of Lanka received as a present a sapling of Bo-tree from King Asoka the Great. Subsequently, he held his coronation on the Full Moon of Kason

236 B.E. Since then, that day had been regarded as an auspicious day, and all royal functions were held on that day.

8. Thus, the following great events happened on the Full Moon of Kason:-

- (1) The day when Sumedha received recognition of his becoming a Supreme Buddha from Lord Dipamkara.
- (2) The Birth day of the Supreme Buddha.
- (3) The day on which the Embryo Buddha became the Supreme Buddha.
- (4) The day on which the Supreme Buddha made his Parinibbana.
- (5) The day on which the Bo-tree was poured with sacred water, from time immemorial.
- (6) The day chosen by the ancient kings as an auspicious day.

So, it goes without saying that any wholesome karmic act done on that particular day will be rewarded with "security", "pleasure", "abundance of attendance" and "progress".

May all recognise the Full Moon of Kason as a Buddha Day and perform wholesome karmic acts.

Sd/-

Mahathera Revata,
Nyaungyan Sayadaw,
Mogaung Taik, Mandalay.

Buddha Day Celebrations

On a full Moon Day of the month called Visakha, one hundred thousand cycles and four immensities ago, Hermit Sumedha took recognition as a Future Buddha under Lord Dipamkara. Later, he became Gotama, the Supreme Buddha. On a full Moon day of Visakha, some two thousand five hundred and seventysix years ago, Queen Maya gave birth to Prince Siddhattha in the Lumbini Groves which lie just over the modern boundary of the Nepa

Terai. At the age of 29, he renounced the world and led an ascetic life. At the age of 85 he attained Buddhahood on the Visakha Day of 528 B.C. On the Visakha Day of 527 B.C., the Supreme Buddha preached to his relatives at Kapilavatthu the Doctrine on "The Lives of the Buddhas". On the Visakha Day of 483 B.C., the Supreme Buddha attained Mahaparinibbana while between the twin Sal trees (Shorea Robusta) at Kusinara. This manifold Blessed Day has been celebrated by the Buddhists throughout the Union on the 27th April 1953 in a traditional manner by pouring water at the Bodhi tree. The Union Buddha Sasana Council held these celebrations under its leadership at Rangoon, Mandalay and all important towns and villages throughout the country. In Rangoon 5500 Bhikkhus assembled at Mohinyin Damayon (Preaching Hall) at the Western Gate of the Shway Dagon Pagoda and chanted Parittas (Mangala Sutta, Ratana Sutta, Atanatiya Sutta and Pubbanha Sutta). The Buddhist flag was hoisted by President Agga Mahā Thray Sithu Dr. Ba U, who also conducted the Nyaungyethun (watering of Bo-tree) ceremony on the Shway Dagon platform at 6.30 a.m. Besides 5500 bhikkhus, over 50,000 pilgrims were present. The prominent persons among them were the President, Prime Minister Hon'ble U Nu, Hon'ble U Win (Minister for Religious Affairs and National Planning) and other Cabinet Members, Chief Justice Thado Thiri Thudhamma U Thein Maung, Attorney-General Thado Mahā Thray Sithu U Chan Htoon, members of the diplomatic corps and Mr. Adlai Stevenson of U.S.A. Two minutes' silence was then observed, and Metta sent to all the beings of the World, praying for universal peace, prosperity, security and happiness. All the Bhikkhus were offered food. It was a public holiday and all the Government and public buildings were flying Buddhist flags; the Buddhist flag was also flown by hundreds of buses carrying the Bhikkhus to and from the Great Shway Dagon Pagoda, and by many other public vehicles.

(Continued from page 4)

in the Order by their loose teaching and living, and also to recite, classify and arrange all the teachings of the Buddha, it was held expedient to convene the Third Great Buddhist Council.

(b) Chairmanship:—

Under the chairmanship of the Elder Moggali-putta-tissa.

(c) Number of attendants:—

1000 Arahants including Arahant Majjhantika and Arahant Mahā Deva.

(d) Place:—

At Pāṭaliputta, the present Patna.

(e) Supporting King:—

Emperor Āsoka.

(f) Time:—

About 235 B.E. This Council lasted for nine months.

(g) Method of convening the Council:—

The thousand Arahants recited, classified and arranged all the teachings of the Buddha. The Venerable Mahathera Moggali-putta-tissa added 500 dialogues on "Points of Controversy" to the original 500 dialogues, making 1000 in all.

4. THE FOURTH GREAT BUDDHIST COUNCIL.

(a) Objects and reasons:—

The Mahāvamsa says:— "Then, the most wise Bhikkhus who had passed down the Tipitaka and the Commentaries thereon orally in former times, since they saw that the people were less righteous, assembled and in order that the true doctrine may endure, they wrote them down in Books."

On account of the aforesaid reasons, it was expedient to convene the Fourth Great Buddhist Council.

(b) Chairmanship:—

Under the chairmanship of Mahathera Rakkhita.

(c) Number of attendants:—

500 bhikkhus.

(d) Place:—

At Āsoka Cave in the village of Malaya in Ceylon.

(e) Supporting King:—

King Vuttagāmani Abhaya.

(f) Time:—

About 29-13 B.C. (about 514-530 B.E.)

(g) Method of convening the Council:—

All the teachings of the Buddha were reduced to writing, and the scripts checked over 100 times.

5. THE FIFTH GREAT BUDDHIST COUNCIL.

(a) Objects and reasons:—

In order to have a uniform edition of the Tipitakas and to record them on marble slabs which cannot be easily worn out, it was held necessary to convene the Fifth Great Buddhist Council.

(b) Leading Mahatheras and laymen:—

(1) Mahathera Jagarābhivamsa,

(2) Mahathera Narindābhiddhaja.

(3) Mahathera Sumingalasāmi, and

7 Officials of the Court, who passed the highest examinations in the Tipitakas.

(c) Number of bhikkhus attending:—

2400 bhikkhus.

(d) Place:—

At Mandalay.

(e) Supporting King:—

King Mindon.

(f) Time:—

In 1871 C.E. (2414 B.E.). The marble recording took a considerable length of time, and the recitations of the Tipitakas lasted for 5 months.

(g) Method of convening the Council:—

(1) The bhikkhus recited the Tipitakas in the Royal Palace.

(2) The Texts were recorded on 729 marble slabs as follows:—

(a) Vinaya — 111 slabs;

(b) Suttas — 410 slabs; and

(c) Abhidhamma — 208 slabs.

Abhidhamma Examinations

Not the least important of the works of the Union Buddha Śāsana Council is the holding of religious examinations in the Abhidhamma throughout the Union of Burma. In 1952 the examinations were held on the 8th, 9th and 10th November at 88 examination centres and there was an enrolment of more than twenty thousand candidates of whom 16,229 sat for the examination.

There is no age limit for the examination and it is interesting, especially in view of the subject matter of the examination, that ages ranged from 9 years to 83 years old, and that all from infants to octogenarians showed very great enthusiasm.

The Abhidhamma is one of the three "Pitakas" of the holy scriptures and is a rather complex ethico-philosophical teaching. As the Venerable Nyanaponika Thera points out in his English language publication "Abhidhamma Studies"; "The Abhidhamma is not a speculative but a descriptive philosophy" and he also points out that "the thorough analysis of all phenomena undertaken in the Abhidhamma, leaves no doubt what Nibbāna definitely is not. It is true that these ontological results of the Abhidhamma are "merely negative," but they represent certainly more substantial and consequential contributions to the ontological problem than the "Positive" assertions of many metaphysical systems, indulging in unprovable or fallacious conceptual speculations."

The examination is divided into three parts and is open to all laymen and to Buddhist nuns. A candidate must secure at least 50% of the total marks allotted in order to pass.

Those who pass are allotted money prizes and a candidate who passes in all the three parts in the same year and obtains the highest marks is awarded a special cash prize and a coveted gold medal. These examinations have only recently been instituted and it is expected that an increasing number of candidates will sit each year. The examinations are supervised by Government officers and stationery is supplied free by the Council which also makes arrangements for examination halls, seats and tables, etc. In quite a few places, with the help of local residents and religious associations, the candidates and the supervisors were also given meals. It is really encouraging to see such great co-operation in the deeper study of Buddhist religion in Burma.

(Continued from page 3)

principal of the College is Sayadaw U Kelasa, M.A., and the twenty trainees now admitted there are those bhikkhus who passed the teachership examination in the Dhamma. They are trained in dhammadāta works and also in English and Hindustani by competent teachers. The lessons that are already taught have been recorded on wires, and they will be utilised for recapitulation exercises.

The College closes on the Upasatha days and half day on the day previous to each of them. Periodical tests are held and the trainees given intensive training. There is a dormitory and a separate refectory. A physician visits the College once a week and attends any sick bhikkhu or bhikkhus. The period of training is for 5 years, and at the end of that time they are to go abroad and spread Theravāda Buddhism.



Thado Thiri Thudhamma Sir U THWIN,
President of the Union Buddha Śāsana Council.

Pāli Text Scrutinizing and Editing Groups

Scrutinizing and editing.

The five Great Buddhist Councils have already passed, each being convened under its own circumstances. The Sixth Great Buddhist Council is scheduled for May 1954.

At the Conference of the Ovāḍa-Cariya Nāyakas held on the 11th of February 1953, the following resolutions were passed in connection with the holding of the Sixth Great Buddhist Council:—

- (1) Resolved that there being plenty of errors and omissions made by the scribes in repeatedly copying the five Nikāyas and the teachings of the Buddha, it is expedient to hold the Sixth Great Buddhist Council with a view to purifying the Texts, scrutinizing, editing, reciting and arranging all the teachings of the Buddha.
- (2) Resolved that in order to print these edited Tipitakas in books, to recite them in the Sixth Great Buddhist Council and to distribute these all over the world with the object of promoting the Buddha's Sāsana, it is expedient to hold the Sixth Great Buddhist Council.
- (3) Resolved that in order to enable the Union of Burma, in collaboration with the other Buddhist countries of the world, to propagate Theravāda Buddhism in foreign lands, and to promote the Buddha's Sāsana as far as practicable, it is expedient to hold the Sixth Great Buddhist Council.

Of these three resolutions, action has already been taken on the first. The Union Buddha Sāsana Council is in possession of some of the Tipitakas, formerly scrutinized and edited by the learned Sayadaws of Mandalay under the auspices of the Young Men's Buddhist Association of Rangoon.

The remaining portions which were left unedited are being scrutinized and edited by eighty groups of learned Mahātheras who are entrusted with the responsibility of purifying the Texts, scrutinizing, comparing, editing, classifying and arranging all the teachings of the Buddha.

The Pāli Texts adopted by the Fifth Great Buddhist Council and inscribed on 729 marble slabs at Mandalay will form the basic Texts.

The Pāli Texts as extant in printed form in Sinhalese script in Ceylon, in Siamese script in Thailand, in Cambodian script in Cambodia, together with the Texts

published by the Pāli Text Society, England, will form the basic Texts for collation. The Commentaries (Atthakathās) and Sub-Commentaries (Tikās, Anutikās and Yojanās) will be basic Texts for reference.

Moreover, as the teachings of the Buddha will have to be recited at the Sangāyanā by some of the bhikkhus, those who have already nominated themselves for this specific purpose are now laboriously learning the Tipitakas by heart. The Buddhist mission headed by the venerable Nyaungyan Sayādaw, with its members the Hon'ble U Win, Minister for Religious

Affairs and other Religious Officers visited Ceylon on a goodwill mission in January last. They took with them the five Nikāyas that have been compared with the Mandalay inscriptions and handed them over to the Mahātheras of Ceylon for scrutiny. It is also the intention of the Union Buddha Sāsana Council to invite foreign Buddhist mission to this country and seek their advice in regard to the Sangāyanā matters. The Sangha Raja of Cambodia recently visited Burma on a goodwill mission and has also given his advice in connection with the Sixth Great Buddhist Council.



The responsible bhikkhus comparing their scripts with the inscriptions on the marble slabs.

Chattha Sangāyanā

THE SIXTH GREAT BUDDHIST COUNCIL.

It is expected that the forthcoming Great Council will have the collaboration of the learned bhikkhus of Ceylon, Thailand, Cambodia, India, Pakistan, Nepal etc., and thus have a much wider significance than any of the previous Great Councils. It is intended that about 500 bhikkhus in Burma who are well versed in the study and practice of the teachings of the Buddha will take the responsibility of re-examining the Texts; for that purpose they are organised into 10 groups so that each group will be responsible for a particular portion of the Tipitakas. A large corps of lay scholars is now editing the first draft of the Pāli Texts and making original draft Burmese translations for submission to the respective groups of bhikkhus. It is also intended that in each of the Buddhist countries as far as possible national groups of monks will be organised on similar lines.

The preparations are being made and the first meeting of the Great Buddhist Council will be held on the Visakha day (Fullmoon day of May) 1954. The Council will continue till the completion of its work on the Visakha day (Fullmoon day of May) 1956 which will coincide with the completion of the 2500th anniversary of the Buddha's Great Decease. There is a common belief in all Buddhist countries that this anniversary will initiate a great revival of Buddhism throughout the world when the Buddhist way of life and thus universal peace will prevail.

Time, place and duration of the Sixth Great Buddhist Council.

(1) *Time.* The inaugural meeting of the Chattha Sangāyanā will take place on the Visakha day of 2498 B.E. (Fullmoon day of May 1954).

(1) *Place.* Over 100 acres of garden land situated about two miles from Rangoon have been acquired for the purpose of

having the necessary building erected for holding the Sangāyanā. A pagoda known as "The World Peace Pagoda" has recently been constructed, where the sacred relics of the two chief disciples of the Buddha (Sāriputta and Moggallāna) were enshrined with great pomp and ceremony attended by hundreds of thousands of people from all parts of Burma, including representatives from India and Ceylon. The new buildings are to centre round that pagoda.

(3) *Duration.* The Sangāyanā will continue till the Visakha day of 2500 B.E. (the Fullmoon day of May 1956).

The World Buddhist Conference.

The biennial World Fellowship of Buddhists Conference which is scheduled to take place in Buama in 1954 will also be timed in such a way that the delegates attending the Conference will have the opportunity of participating in the inaugural meeting of the Sangāyanā.

Two Nagas and 27 Orphans.

It is much agreeable hearing that the two Naga Boys, who were brought by Prime Minister U Nu from the Naga Hills will be ordained novices by the Burma Hill Tracts Buddhist Mission Organisation.

In the special meeting of the Executive Committee of the Union Buddha Sasana Council held on 10-4-53, a discussion took place in regard to the matter of ordaining the 27 orphans from Daw Ti Ti Luce's Home for Waifs and Strays, Rangoon. In the course of discussion, U On Pe, President of the Young Men's Buddhist Association, Rangoon, U Kyan Su of the Secretariat Buddhist Association, U Mya from the Pariyatti Sasana Nuggala Association and U Sin Shein from Zetiyingara Pariyatti Society promised to bring this matter to success.

It is also learnt that the Ministry for Religious Affairs of the Union of Burma has also donated K. 500 for this purpose. It is also intended to hold the Initiation Ceremony in course of time, and to request the novices thus initiated to remain in the yellow robes for at least one (vassa) "rainy season".

Members of the Editorial Board.

1. The Hon'ble U Tun Win, Minister for Information, President.
2. Thado Maha Thrasy Sithu U Chan Htoon, Attorney General, Honorary Secretary.
3. Sithu U San Nyun
4. Thiri Pyanchi U Thant, Secretary, Ministry of Information,
5. Wunna Kyaw Htin U Yaw, Deputy Director, Ministry of Information.
6. Mr. Francis Story.

Editor:—U Ohn Ghine.

THE LAOTIAN MISSION

The Laotian Mission arrived at the Mingaladon Airport at 3.45 p.m. on the 17th of April 1953. They were met by Thado Thiri Thudhamma Sir U Thwin, Thado Maha Thrasy Sithu U Chan Htoon, Attorney General. Parliamentary Secretary Thiri Pyanchi U Than Sein, Special Religious Officer U Ba Swe, Chatthin U Ba Tin and U Sein Maung, Chief Executive Officer of the Union Buddha Sasana Council. Owing to some unavoidable circumstances, the Sangha Raja of Laos was unable to come to Burma.

The Government of His Majesty, the King of Laos, therefore, sent the following three Maha Theras: Venerable Phra Maha Pradith, Venerable Phra Maha Bountheung Keokasemsouk and Venerable Phra Maha Chensouk with a layman, Mr. Maha Champa Saithrongdetch. They brought with them gifts of five robes for the Burmese Bhikkhus.

They visited the various places of religious interest in Rangoon, Mandalay, Hlegu and Pegu. At Mandalay, they watched the responsible Bhikkhus comparing their scripts with the inscriptions on the marble slabs.

The Union Buddha Sasana Council has given every kind of facility to the Mission during its short visit to the Union of Burma. The Mission returned by air on the 1st. of May 1953 at 6.30. a.m.



Ovāda Cariya Sangha Nāyaka Sayādaws.

Ovāda-cariya Sangha Nāyaka.

In February 1952 a conference of the leading bhikkhus of the country was convened by the Government through the Buddha Sasana Council, for the purpose of ascertaining the view of the Bhikkhu Sangha of Burma on the holding of the Chattha Sangāyana. The bhikkhus attending the

Conference were the Union Ovāda-Cariya Maha Theras and the Union Vinayadhara Maha Theras appointed under the Vinichaya Thana Act (Ecclesiastical Courts Act) and Agga Maha Pandita Maha Theras (the bhikkhus on whom the title of Agga Maha Pandita has been conferred for their learning).

The Buddha Sasana Council gave the Mission the following presents:—

- (1) Pāli Text of Five Nikāyas in 38 volumes, comprising 1 set of Tipitakas,
- (2) Three 200 years old gilt copper images of the Buddha,
- (3) Nine robes,
- (4) Nine bowls,
- (5) Nine umbrellas,
- (6) Nine pairs of slippers, and
- (7) Nine rosaries.

.....
Easy to see are others' faults,
those of self are hard to see.
Surely the faults of other
men a man doth winnow as
'twere chaff, but those of the
self he covers up like crafty
gamester losing throw.

Dhammapada 262.
.....

The Samānā MONTHLY BULLETIN

Vol I No. 2.

JUNE 1953

Price 25 Pyas.

NAMO TASSA BHAGAVATO ARAMATO SAMMA SAMBUDDHASSA.
VENERATION TO HIM, THE MOST EXALTED, THE PURIFIED, THE SUPREME
ENLIGHTENED BUDDHA.

Mahā Loka Mārajina or Kutho-daw Pagoda

AT the foot of the Mandalay Hills, there stand a Pagoda and many graduated towers that have already made history, and are again going to make history in connection with the proceedings of the Chattha Sangāyā. The name of the Pagoda is Mahā Loka Mārajina or Kutho-daw. It was built by King Mindon about 85 years ago with the distinct purpose of providing a monument for posterity along with the proceedings of the Fifth Great Buddhist Council, where the Tipiṭaka was inscribed on 720 marble slabs. Each slab has a "Paṇāsa" graduated tower over it, and all of these graduated towers are to be seen round the Kutho-daw Pagoda.

In making Textual Preparations for the Chattha Sangāyā, these inscriptions play a very important part, inasmuch as they now form the basic Texts. All the Buddhist Goodwill Missions—Thai, Cambodian and Laotian—visited this Pagoda, to inspect the inscriptions on the marble slabs. Professor P. V. Bapat of Poona University and other visitors who came in connection with the Chattha Sangāyā, also visited this place.

The Groups for Correcting the Texts are now busy with their editing and comparing their scripts with the inscriptions on the marble slabs. Thus, this Kutho-daw Pagoda had a great bearing on the Fifth Great Buddhist Council and the Kala-Aye (World Peace) Pagoda and the Kutho-daw Pagoda are now closely connected with the proceedings of the forthcoming Chattha Sangāyā.



The Laotian Mission at the Kutho-daw Pagoda.



The Laotian Mission inspecting the inscriptions on the marble slabs.

Mahā Samaya Day.

Under the auspices of the Union Buddhist Sāsana Council, Rangoon, Mahā Samaya Day was successfully celebrated throughout the Union on the 27th of May 1953 with the chanting of Mahā Samaya Sutta (Discourse on the Great Occasion). This Day falls on the Fullmoon of Nayon every year, and this year, it corresponds with the 27th of May 1953.

The Chattha Sangāyanā Sangha Council Rules, 2496 B.E.

Veneration to Him, the Exalted, the Purified,
the Supremely Enlightened Buddha.

PREAMBLE.

THESE Rules shall remain in force from the date promulgated by the Bhāranitthāraka, Mahatheras, to whom a reference has been made by the Chattha Sangāyanā Ovād'ācariya Mahatheras and the Chattha Sangāyanā Texts Correcting Theras, until such time as the task of the Sangāyanā is completely over. These Rules shall be observed by all those who participate in the proceedings of the forthcoming Chattha Sangāyanā.

As this will be only the sixth Sangāyanā (Great Buddhist Council) within a space of 2500 years, it is, in fact, a "Rarity" (dullabha), and all Buddhists including Bhikkhus and lay devotees should lend their ardent support whole heartedly. With a view to bringing this Chattha Sangāyanā to success, all the Buddhists, under the leadership of the Union Buddha Sāsana Council, in co-operation with the Government of the Union of Burma should follow the examples set by the supporting Kings of the five previous Great Buddhist Councils, and support the participating Theras with the *four necessities of the bhikkhu's daily life*, as far as practicable, so that they may be ever hale and hearty.

All Mahatheras, Theras and Bhikkhus (including Neophytes), should, in the name of the Buddha, strictly abide by the decisions that are to be made by the respective Committees or Sub-committees established under these Rules.

The main object of holding the Chattha Sangāyanā is to radiate rays of Peace throughout the whole world.

CHAPTER I.

1. Short Title.

These Rules may be called the Union of Burma Chattha Sangāyanā Council Rules, 2496 B.E. (1314 Burmese Era).

2. Definitions.

In these Rules, unless there is anything repugnant in the subject or context,—

(1) "Buddhist Era" means the era that commenced from the date on which the Supreme Buddha attained Mahāparinibbāna, and which date has been promulgated by King Ajatasattu;

(b) "Burmese Era" means the era that had been promulgated by King Popā Sawrahan of Pagan, after eliminating the years of the previous era; it is the one recognised by the Government of the Union of Burma as the Burmese Era;

(c) I. The First Sangāyanā (Great Buddhist Council) held at Rajagaha, three months after the Great Decease of the Supreme Buddha, under the patronage of King Ajatasattu and led by 500 "psychic-powered" Arahants under the direction of Mahā Kassapa the Great, the Venerable Upāli and the Venerable Ānanda for a period of 7 months;

II. The Second Sangāyanā held at Vesālī in 100 B.E. under the patronage of King Kālāsoka of Vesālī and by 700 "psychic-powered" Arahants led by the Venerable Mahathera Yasa, for a period of 8 months;

III. The Third Sangāyanā held at Paṭaliputta (the present Patna) in 235 B.E., under the patronage of Emperor Āsoka, and by 1000 Arahants led by Mahathera Moggaliputta Tissa for a period of 9 months;

IV. The Fourth Sangāyanā held in the Āloka Cave at Malaya Village in Ceylon in 450 B.E., where the Tipiṭaka was first recorded by 500 Arahants led by Mahathera Dhamma Rakkhita;

V. The Fifth Sangāyanā held at Mandalay, Burma, in 2414 B.E. (1871 C.E.) under the patronage of King Mindon, Sāsanaadīyakā, and where the Texts were inscribed on 729 marble slabs under the leadership of

- (1) Mahathera Jagarābbhivamsa,
 - (2) Mahathera Sumingalasāmi, and
 - (3) Mahathera Narindabhidhaja;
- the chanting being also made by 2400 bhikkhus of all ranks in the Royal Palace for six months.

"Sangāyanā" means the "Chattha Sangāyanā" to be held in the Kabū-Aye (World Peace) Cave, Rangoon, with the co-operation and collaboration of the learned Bhikkhus of Thailand, Ceylon, Cambodia, Laos, India, Pakistan, Nepal, etc., 2500 Bhikkhus of all ranks from all parts of the Union of Burma, and all Buddhists under the leadership of the Union Buddha Sāsana Council, in co-operation with the Government of the Union of Burma, and held on the lines and after the procedures of the five previous Sangāyanās;

(d) "Piṭaka" means, (1) Suttas, (2) Vinaya and (3) Abhidhamma, all coming under the category of complete and perfect Teachings of the Buddha;

(e) "Nikāya" means the five Nikāyas, to wit:— (1) Dīgha Nikāya, (2) Majjhima Nikāya, (3) Samyutta Nikāya, (4) Anguttara Nikāya and (5) Khuddaka Nikāya, all of which coming under the category of complete and perfect Teachings of the Buddha;

(f) "Texts" means 84000 Groups of Dhamma taught by the Buddha, adopted by the five previous Sangāyanās;

(g) "Aṭṭhakathā" means the Commentaries by such Commentators as Buddhaghosa, who gave their explanations of the word of the Buddha;

(h) "Tikā" means the Sub-commentaries;

(i) "Bhikkhu" means a person who is ordained as a Buddhist monk in a "Sīma", and in accordance with the Vinaya Rules;

(j) "Sangha" means the Order of the Bhikkhus;

(k) "Union Ovād'ācariya" means the Bhikkhus elected under the Union Vinicchaya-thāna Act;

(l) "Union Vinayadhara" means the Bhikkhus elected under the Vinicchaya Act.

(m) "Dhammācariya" means a "Lecturer in Dhamma" within the meaning of Section 2 (c) of the Pāli University and Dhammācariya Act;

(n) "Pāli" means the language that has been universally acknowledged as Pāli language;

(o) "Burmese" means the official language of the Union of Burma;

(p) "Foreign language" means any language other than Burmese and Pāli.

CHAPTER II.

3. The Chattha Sangayana Ovād'ācariya Sangha Nayaka Committee.

The following Bhikkhus shall serve on this Committee:—

(a) Bhikkhus who have received the title of A.M.P. (Aggamahāpandita) or a title of equal status;

(b) Union Ovād'ācariya Mahatheras;

(c) Union Vinaya-dhara Mahatheras; and

(d) Bhikkhus elected by the Bhāranitthāraka Mahatheras as per schedule annexed hereto.

4. Powers and responsibilities of the above Committee:—

This Committee shall be vested with the following powers:—

(a) To advise the Bhāranitthāraka Mahatheras on Matters relating to the holding of the Chattha Sangāyanā; and

(b) To advise the Government of the Union of Burma and the Union Buddha Sāsana Council on matters relating to the supporting of the four requisite articles to the bhikkhus.

5. The Groups for Correcting the Texts.

1. The Groups for Correcting the Texts shall be formed of the bhikkhus in all parts of the Union by the Ovād'ācariya Sangha Nayaka Committee.

2. Every Thera serving on any of these Groups shall have the following qualifications:—

(a) That he is a qualified Dhammācariya;

(b) That he is a bhikkhu of not less than 20 years' (vassa) standing, or that he is able to discharge his duties efficiently;

(c) That he is competent to correct the Texts allotted to him; and

(d) That he is respected by the people as an adherent to the Vinaya (Rules).

The Groups for Correcting the Texts shall also be formed in Thailand, Ceylon, Cambodia and Laos by the bhikkhus of those respective countries.

6. Powers and responsibilities of the Groups for Correcting the Texts:—

1. To compare and correct the Texts or the Commentaries allotted to them, in accordance with the instructions given to them by the Ovād'ācariya Sangha Nayaka Committee.

2. To carry out the instructions given by the Bhāranitthāraka Mahatheras as occasion arises.

3. The Group for Correcting the Texts can be subdivided into the following:—

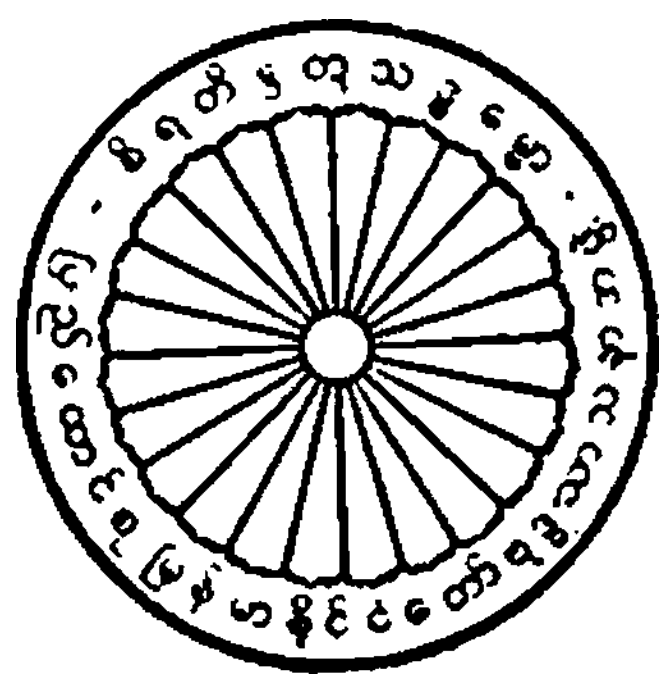
(a) Editorial Board;

(b) Correcting Board; and

(c) Scrutinizing Board.

(a) Editorial Board:— Its duty is to edit the Texts as instructed;

(Continued on page 11)



THE SANGĀYANĀ

JUNE 1958.

INTERNATIONAL SANGĀYANĀ.

Sangāyanā is a combination of two Pāli words, (sam...together) and (gāyanā...chanting). There is another Pāli word (sangiti) which means the general convocation of the Buddhist Sangha in order to settle questions of doctrine and to fix the text of the Scriptures. Both convey the same meaning and many Western writers on Buddhism prefer to use the word (sangiti). Whatever may be the case, it is clear that the word itself suggests that the chanting of the Teachings of the Buddha cannot be performed by a single person or a single community. It requires the sincere co-operation of all interested parties. Now, turning to the holding of the Chattha Sangāyanā—the Sixth Great Buddhist Council, with which our monthly is concerned, it will be noticed that we are seeking the co-operation of all indigenous races of the Union of Burma, and also the collaboration of all other Buddhist countries and foreign Buddhist Institutions.

Sangāyanā is the topic of the day. Here, people talk of the Sangāyanā, there people talk of it, and everywhere people talk of it. Throughout the length and breadth of the Union of Burma, Bhikkhus and laymen are busy with the Sangāyanā matters. The Regional Representatives of the Union Buddha Sāsana Council are holding meetings to discuss the Sangāyanā matters; the Groups for correcting the Texts all over the Union are also busy with their editing, correcting and scrutinizing the scripts; and others are also engaged in their respective duties relating to the Chattha Sangāyanā.

Again, look at Ceylon; all the Buddhists in that country are giving their whole-hearted support for the complete success of the ensuing Great Buddhist Council. The Ceylon Sangha also offer their best help, and are now performing some preliminary works relating to the Chattha Sangāyanā. Recently, the Ceylon Government nominated six Bhikkhus to serve on the various standing Committees or Sub-Committees of the

Union Buddha Sāsana Council. Besides, they are now editing the scripts entrusted to them by the Buddhist Mission, when they last visited Ceylon for this specific purpose.

At our invitation, the Cambodian Mission recently visited us, and gave their whole hearted support in bringing the Sixth Great Buddhist Council to success. The Laotian Mission also came to Burma to consult with the Ovād'ācariya Mahatheras on matters relating to the Chattha Sangāyanā. The Thai Mission also came to Burma for the selfsame purpose. The Thai edition of the Tipitaka is indispensable in editing and scrutinizing our scripts, and the Thai's co-operation in the proceedings of the Chattha Sangāyanā will go down in history as an invaluable factor. The Council is ready to accept any valuable suggestions given by any learned Bhikkhu or lay person in regard to the holding of the Chattha Sangāyanā.

However, there are a few critics, perhaps, cynics who advance their arguments simply to incur the displeasure of other people, though in their heart of hearts they have no desire to be antagonistic. They say that the Sangāyanā matters are the concern of the kings, monarchs, and so forth, and that they are not the concern of the present-day people in the Union. They form all sorts of opinions and pass all sorts of remarks against it good or bad.

Now, the issue is whether the Sangāyanā can be convened by the kings or not. The answer is very easy. Sangāyanā implies the meaning of chanting the Dhamma together. Can this be done by a king or a monarch? Certainly not. What are they then for? They are meant for supporting the bhikkhus and lay devotees who participate in the proceedings of the Chattha Sangāyanā. If we look at the history of the five previous Sangāyanā, we will find that the kings were only the supporting personalities; Arhants or Bhikkhus were responsible for the complete functioning of those Sangāyanā.

In any case, the Buddha-Dhamma is nothing if not democratic in the best sense of the word, and today, we hear of "Sovereign people". It is the people today, that is the sovereign ruler and it is the people of Burma in the mass, who are supporting us fully and freely in the Chattha Sangāyanā.

In conclusion, we may say that this great undertaking cannot be handled by a handful of persons or bhikkhus; it requires the co-operation and collaboration of all those who are Buddhists and sympathisers

of Buddhism. Unlike the five previous Sangāyanā, it is not confined to a certain area, but is extended to all parts of the world, thus assuming the title of International Sangāyanā.

Cambodian Scholars in Burma

On their return to Burma, Ashin Kelāsa, M.A. and U Saing Gyaw brought the following Bhikkhus and Sisters to prosecute religious studies in Burma:—

Bhikkhus Ken Kroch, Por Phal, Ung Mean, Ang Saren and Leo Chhong.

Sisters Néang Pak Han, Néang Pak Tin and Néang Serey Sophin.

The five Bhikkhus are now attending the Dhammaduta College near the Kaba-Aye (World Peace) Pagoda, Rangoon, and the three Sisters are studying in Daw Nyana-Sayi's Kyaung-daik, Rangoon.

Their incidental expenses while in the Union of Burma, will be defrayed by the Union Buddha Sāsana Council.

Tidings from all quarters.

SWEDEN.

Mr. Mauno Nordberg, President of the Friends of Buddhism, Mariankatu 17 A Helsinki wrote to us saying that Mr. and Mrs. Wagner of Blekingegatan 67 A, Stockholm are desirous of coming over to Burma to practise Vipassanā. We welcome the idea and trust that this will soon materialise. These two Swedish people are very enthusiastic and we hope that, after being trained in Burma, they could on their return tell their experiences to their people and form a first nucleus of a Buddhist Society.

INDIA.

A KOLIYA FROM AJMER, INDIA.

In Ajmer are to be found quite a body of Koliyas, people descended from the Buddha's own kinsmen, who, in the past few centuries had lost much of their ancient Teaching and had fallen on evil times. Now, under new conditions and circumstances, they are slowly rising again to their rightful and original status, and they sent Shree Koliya Putta Rahula Suman Chhawara to Burma to study Vipassanā. This he did with a will under the Venerable Maha Thera Mahāsi Sayādaw, at the Thāthana Yeikthā at Kocine, Rangoon. His return to India was marked by a public meeting of welcome at which the following resolution was passed:—

"This mammoth public meeting of today congratulates the promising and rising star of the community, Shree Koliya Putta Rahula Suman Chhawara on his successful visit to Burma. It further expresses its sincerest gratitude to the Government of Burma and the Union Buddha Sāsana Council for affording Shree Chhawara all facilities and deep affection as a result whereof he was able to complete his course of Vipassanā successfully....."

NEPAL.

Four Nepalese devotees named Ma Ārati, Ma Uttarā, Ma Magadhi and Ma Maydhāvi are now learning Buddhist literature under Daw Rupa Mālū, Pathamagyaw of Dhamma Thukha Taik, Bahan, Rangoon. The Union Buddha Sāsana Council has decided to give them a stipend of K 40/- each, with effect from the 1st. of March 1953. They will receive their stipends so long as they stay in Burma.

The Tipitaka in Burmese Characters

The history of the first recording of the Tipitaka in Burmese characters is as perplexing and conflicting as the history of any country in the world. We have no authentic report about the same, but the circumstantial evidences are so strong that we must accept them as settled, until and unless it can be proved to the contrary.

Mahathera Payapbyu Sayadaw, Agga-mahapandita writes:- "In the year 1570 B.E. and in the ninth year of King Anawratha's reign in Burma, one Mahathera Araham arrived at the capital city of Pagan. The king then invited him to his Royal Palace, where the Mahathera preached to him the Discourse on Diligence (Appanāda Sutta). On hearing the Discourse the king was most delighted, and requested the Mahathera to spend his days at Pagan, and to be his guide and teacher. The Mahathera acceded to his request and since that time resided in the monastery built for him by the king.

One day, the Mahathera said to the king, "O King! There are three kinds of sāsana, namely,

- (1) Pariyatti sāsana—"Learning of the Wording of the Doctrine",
- (2) Paṭipatti sāsana—"Practising the above", and
- (3) Paṭivedha sāsana—"Penetratingly realising its goal".

Of these, the first one which comprises the Tipitaka is the backbone of the Buddha's sāsana. You haven't got either the Tipitaka or the Buddha's Relics in your kingdom. Without these two things the Buddha's sāsana cannot endure for long in your realm." At this, the king submitted, "Your Reverence, where can I get all these things?" The Mahathera replied, "O King! you can procure them from your neighbouring kingdom of Thaton." Immediately upon this, the king sent to Thaton a Royal Mission led by a Minister of the Court with the special mandate that the Tipitaka and the Buddha's Relics were to be brought to Pagan.

King Manohari or Manuha of Thaton gave a ruthless reply thus, "I do not condescend to give you the Tipitaka and the Buddha's Relics, because the Buddha's sāsana can endure long only in the country inhabited by the people having Right View."

—Sāsana vamaṭṭhāpikā.

According to the history of Burma, it is stated that King Manohari used the following rude words, "Are the Tipitaka and the Buddha's Relics the concern of you benighted heathens?" At this, King Anawratha became enraged and ordered his army to attack Thaton. Consequently, Thaton was besieged by King Anawratha's army. Relics, Scriptures and one thousand religious teachers were forcibly carried to Burma in the year 1601 B.E. Since then, the Tipitaka was written on palm leaves in Burmese characters, and the Tipitaka of our time owes its origin to that period.

Not content with his copy of the Tipitaka, he sent four of his ministers to Ceylon to bring him more copies of the Tipitaka. On receipt of the copies from Ceylon, the king compared them with his Thaton collections and found that they were identically the same.

In "The Pali Literature of Burma", Dr. Mabel Haynes Bode writes:- "Though the Burmese began their literary history by borrowing from their conquered neighbours, the Talaings—and not before the eleventh century—the growth of Pali scholarship among them was so rapid that the epoch following close on this tardy beginning is considered one of the best that Burma has seen. The works then produced supplied the material and afforded the favourite models for much of the Pali-Burmese literature of later times.

The causes of this speedy maturity are easy to trace. Ramanā was conquered. Relics, books, and teachers had been forcibly carried to Burma. Instead of suffering by this transplanting the religion of the Buddha seems to have flourished more vigorously in its new centre. The Burmese king had conveyed the the whole state and dignity of the conquered Sudhammapura to his own capital, and even his captive Manohari helped to add to the religious splendour of Pagan. About Manohari a curious little legend is related, perhaps to show that his religion needed purifying, notwithstanding that he had scorned the

Burmese as heretics. It is said that he possessed a magic power by which fire issued from his mouth when he spoke. Thus, whenever he came to pay a vassal's duty to Anorata, the flames burst forth, to the great terror of his liege, who anxiously applied a religious cure to the dreadful prodigy. Food was taken from a holy shrine, and after the due homage it was given to Manohari to eat. The flames appeared no more. Manohari filled with awe at the loss of his magical attribute, sold one of his royal gems and devoted the price to two great images of the Buddha, which are said to exist to the present day.

Anorata, mindful of the Arahanta's counsels, was, above all, eager to enrich his city with the sacred texts. Those brought from Thaton had been stored in a splendid pavilion and placed at the disposal of the Sangha for study. Not content with his large spoils, the king sent to Ceylon for more copies of the Tipitaka, which the Arahanta afterwards examined and compared with the Thaton collection. So the ground was prepared for the harvest that soon followed. Anorata did not live to see the first fruits of his husbandry, but, if we can accept the date of the Piṭakatthamain, the first essay of a Burmese author in Pali scholarship was made in the year 1664 A.D. during the reign of Kyansittha, a son of Anorata."

From the above statements it can safely be deduced that the Tipitaka in Burmese characters was first recorded round about 1601 B.E.

Patipatti Sub-Committee's Activities

MEDITATION CENTRES.

(Subsidised by the Union Buddha Sāsana Council)

The activities of the Paṭipatti Sub-committee (Sub-committee dealing with matters relating to the Practice of the Doctrine), which is a section of the Union Buddha Sāsana Council, may briefly be stated as follows:—

The Union Buddha Sāsana Council has subsidised deserving Meditation Centres all over the country, with a view to preserving the previously established Meditation Centres, to open new Centres and to procure more competent Kammaṭṭhāna teachers.

The Council issues queries on 18 points, and those Meditation Centres which can satisfy the required conditions are subsidised by the Union Buddha Sāsana Council on the following scale:—

There are four classes, namely, (a), (b), (c), (d). 65 Centres comprising all these four classes have been maintained by the Council, and these grants are mainly for the maintenance and growth of the Meditation Centres.

Class (a). Meditation Centres where the number of Insight-practisers is 51 and above, are placed under Class (a), and an annual subsidy of Kyats 500 is granted to each of them. At present, there are 26 such Centres, and the Council has already granted Kyats 12500/— to them.

Class (b). Meditation Centres where the number of Insight-practisers is between 30 and 50, are classified as (b), and an annual subsidy of Kyats 300 is given to each of such Centres.

Class (c). Meditation Centres where the number of Insight-practisers is between 10 and 30, an annual subsidy of Kyats 200 is granted to each of such Centres. There are 16 Centres falling under this head, and the Council has already granted Kyats 3200/— to them.

Class (d) Meditation Centres not falling

under any of the above classes are classified as (d), and an annual subsidy of Kyats 100/— is granted to each of them. There being 14 such Centres, the Council has already subsidised them with Kyats 1400/—.

Thus, on the recommendations made by the Paṭipatti Sub-committee, the Union Buddha Sāsana Council has made a total grant of Kyats 20000 to 65 Meditation Centres of all classes. Any Meditation Centre that has not been subsidised by the Council before, and that requires the assistance of the Council may communicate with the Council for the award of such a grant.

Besides, any person who desires to undergo training in Rangoon as a Kammaṭṭhāna teacher will be subsidised by the Council to defray his incidental expenses while at the training Centre, provided he satisfies the following conditions:—

- (a) That he has a strong desire to Promote the Paṭipatti Sāsana;
- (b) That he has been selected by the Regional Representatives of the Council and the Members of the Council, or by the latter only where the former are absent;
- (c) That he is not over 60 years of age;
- (d) That he is conversant with the Buddhist Scriptures and also of good moral character.

19 more Centres have recently been opened and the Council has already spent as follows:—

1 Centre of Class (a)...	K. 500.
4 Centres of Class (b)...	K. 1200.
10 Centres of Class (c)...	K. 2000.
4 Centres of Class (d)...	K. 400.

19 Centres K. 4100.

The Union Buddha Sāsana Council is ready to support any new Meditation Centre which can satisfy the conditions laid down by the Council in this regard.

BUDDHISM IN GERMANY

AND THE UNION BUDDHA SĀSANA COUNCIL.

HOW the Teachings of the Buddha crept into the minds of the German people over a very long time, can be estimated from the following. About 145 years ago, Burma was ruled by King Bodawpaya, who was a very pious king and had done many works of merit. He built many pagodas and monasteries and old and ruined religious monuments were repaired by him. Also he improved the country physically for the people. With a view to promoting the Buddha's Sāsana, he sent Buddhist Missionaries to all parts of his kingdom. When a Buddhist Goodwill Mission came from Ceylon, he deputed some Burmese Bhikkhus to Ceylon, and also offered some sets of Tipiṭakas. Not being content even with this good work, he deputed some of his courtiers to India to copy out the books on religion, medicines, science and astrology, all written in Bengali and Nagari. On their return from India, he ordered those scripts to be translated into Pāli and Burmese.

At about this period—it might be a coincidence of chance—a great interest began to be taken in Buddhism by European, and more especially, by German Orientalists. Influenced by a famous German Orientalist, F. Mayer, was a genius who was dissatisfied with the orthodox teachings of his Church. This was Schopenhauer who published in 1818 "Die Welt Als Wille Und Vorstellung" (The World as Will and Idea). This book is one of the best books Europe has ever produced. Arthur Schopenhauer was born at Dantzig on the 22nd February 1788. On account of his deep thinking and forceful writings, he was ranked as a famous philosopher of the nineteenth century. He had, influenced by Buddhism, analysed deeply and had hit upon a Truth. He sincerely believed that Truth and nothing but Truth can solve the intricate problems of existence. He also believed that the origin of (dukkha) "The Unsatisfactoriness of Life" is Desire (tanhā). Accordingly, in his serious writings, he gave a clear exposition of dukkha, its origin and the way leading to the cessation of such dukkha. He was accused by his contemporaries of being pessimistic.

Friedrich Nietzsche wrote in his "Beyond Good and Evil":— ".....Schopenhauer, although a pessimist, actually—played the flute.....daily after dinner: one may read about the matter in his biography. A question by the way, a pessimist, a repudiator of God and of the world, who makes a halt at morality—who assents to morality, and plays the flute to.....".

These serious and philosophic writings of Schopenhauer formed a nucleus among some of the German people round which their ideas could centre. But it was not until about 60 years later that we find European translations of the Buddhist Canon—WINDISCH, MAX MULLER, NEUMANN, OLDENBURG and others began to make Buddhist writings available to their people. What a pity that they were not 60 years earlier so that the genius Schopenhauer could have had a more complete knowledge.

In 1941, a persecution of Buddhists was carried out by the Gestapo who searched the premises of the Buddhist Organisations

and confiscated the books and property, with the exception of a few books which they left Herr Sommer for his own personal use—Herr Sommer being the leader there at that time. He was frequently summoned by the Gestapo, and was likewise warned not to do any Buddhist propaganda of any kind.

At the same time the houses of individual Buddhists in Berlin were searched and Buddhist literature confiscated. Buddhist books were no longer on display in the shops although suprisingly enough the stocks were not confiscated. Even in these dark days, however, the Gestapo did not manage to suppress Buddhism completely, for small groups of Buddhists were able to hold regular meetings in secret at Neu-Köln, Berlin. They even managed to type copies of Buddhist books by Dahlke and others, and to circulate them among friends.

Post-war Germany

After the war, in January, 1946, when life in Germany was still under very strict Allied supervision and one had to obtain a licence even to get a menu-card printed, Herr Auster applied to the American Military Government for a licence to continue Buddhist work in Berlin under the title of Buddhistisches Sekretariat. His object was to find out the whereabouts of former Buddhist adherents, now scattered about because of air-raids.

His second aim was to contact Buddhists abroad, in the East, and in France and England. The U.S. military government granted the licence at once, saying that there was complete freedom of religion. Very early contacts were made with the Buddhist Society, the Maha Bodhi Society and Les Amis du Bouddhisme, and also with individual Buddhists. News and articles were circulated by the Buddhistisches Sekretariat by means of a typewritten magazine entitled Uposatha' Betrachtung (Uposatha' Meditation), of which as many as twenty to thirty copies were typed for each monthly issue. Many of the articles contained therein are by Herr Auster himself, and there are also a few by Dr. Bruno. Copies of magazines received from the above mentioned societies were distributed among Buddhists in Germany and they were very thankful for these. How thankful we may well imagine when we realize that these were the first contacts German Buddhist had had since 1941, with Buddhists abroad. Firstly they had been persecuted by the Gestapo, and then came the indiscriminate bombing and the subsequent post-war privation and difficulties.

Buddhism on the Radio

It became necessary in 1947, for all religious bodies in Berlin to keep in contact with the authorities, and so there was formed the Arbeitsgemeinschaft der Kirchen und Religionsgesellschaften (Working Community of the Churches and Religious Societies). The safeguarding of religious life in Berlin meant at that time the very practical questions of securing licences for sufficient supplies of paper, rooms for

meetings and services, and so on. Thus, through the work of the Buddhistisches Sekretariat it came about that Buddhism became an officially recognized religion in Berlin, and this again later led to a number of radio talks being given on the wireless, of which there have been five to date.

At about the same time Herr Stutzer and Herr Schmidt started meetings of Buddhist friends, and since that time there has been active co-operation between the various Buddhist groups in Berlin. The main Buddhist work now is done there by the Buddhistische Gemeinde, which is run with great enthusiasm by Herr Stutzer and Herr Pieper. They issue a duplicated magazine entitled Das Licht des Dharmas, and their contributors include Lama Anagarika Govinda and Herr Rieker.

In addition to his study circle a series of lectures were given by Dr. Schmidt on Buddhism at the Volkshochschule, thus bringing the knowledge of Buddhism to a wider audience. Pāli lessons have also been introduced there.

Herr Auster, of the Buddhistisches Sekretariat gave several lectures on Buddhism at various University Institutions, and also at the invitation of some Christian denominations.

In 1947, the first Vesak celebrations since 1941, took place in Dahlke's Buddhistische Tempel, Buddhists from all groups in Berlin taking part. Herr Stutzer recited from the Pāli Canon, Dr. Schultze and Herr Auster giving talks. Representatives of the allied military governments and of various Christian Churches were present. The succeeding two Vesak celebrations also took place there, both being conducted by the Buddhistische Gemeinde.

In 1951, the Gesellschaft für Freunde des Buddhismus (Society for the Friends of Buddhism) was founded by Herr Knobeloch in order to interest a wider public in Berlin, without however having the direct intention of doing missionary work, this being left to the activities of the Buddhistische Gemeinde.

There is also a group which meets at the Buddhistische Holzhaus today and there is also a small group of Dr. Grimm's followers, led by Herr Sedatis.

SOME OTHER CENTRES OF ACTIVITIES

In the western part of Germany there are a number of Buddhist societies of note. In 1947, Dr. Helmut Palmie founded a group in Hamburg, and they have held a regular weekly meeting ever since. He publishes a monthly magazine, duplicated by himself, entitled Wissen und Wandel (Knowledge and Conduct). It is devoted to the study of Pāli Buddhism, and deserves special commendation. The articles in it are always of a high standard, and for some time Dr. Palmie has included therein a German version of Buddhādatta Malāthera's well known "New Pāli Course." Every issue contains the translation of a Pāli Sutta often with the Pāli text. Dr. Palmie has now begun work on a "Pāli-German Dictionary," and the first duplicated fascicle has appeared, and we wish Dr. Palmie every success with this ambitious task.

(Continued on Page 8)

Burmese Translation of the Pāli Texts

THE prevalent Tipiṭakas all over the world are mostly recorded in Pāli or Sanskrit. It is also to be seen that the Teachings of the Buddha have been translated into many languages — Burmese, Thai, Chinese, Tibetan, Japanese, English, etc.

So far as the Union of Burma is concerned, since days of yore, the following three methods have been adopted in translating the Pāli Texts into Burmese:—

- (1) Explanations of difficult words and phrases;
- (2) Literal translation;
- (3) Translating into modern and understandable Burmese.

Of these, the first two methods are not much in vogue, inasmuch as they are only meant for Pāli scholars, and that they will not be very beneficial to the Burmese reading public. Only the third and the last method is found to be the most beneficial to the Burmese public. Such kinds of translations were very rarely found during the reigns of the old Burmese kings. The (jātakas) Birth-stories, Dhammapada, Questions of Milinda, Buddhavamsa and Mahavamsa have been translated according to the third method. Even then there is another difficulty. Most of the Scriptures have been translated into Burmese prosody, and as such, the literary public lose much of their "Tipiṭaka" taste. Thus, the Burmese people have been deprived of learning the Tipiṭaka in pure and modern Burmese. The utmost they could find are the synopses, explanatory expositions and exegesis of the Scriptures, written in Burmese by the learned Bhikkhus and lay persons.

During the pre-war days, the Pāli Texts have once been translated into Burmese by a group of Burmese scholars headed by Saya Myo, Aggamahāpandita, and financed by U Shwe Hlay, a wealthy man of Moulmein. Here also, we come across three kinds of hardship. Firstly, his translations are too literal, and it is hard for an average reader to follow the trend of his writings. Secondly, many of the Texts remain without being translated. Thirdly, these books are not easily procurable nowadays.

For these reasons, the Union Buddha Sasana Council has decided to form a Burmese Translation Bureau, and to incorporate these edited translations in the proceedings of the forthcoming Chattha Sangāyana.

The following serve on the Translation Bureau:—

Editor-in-chief:—

Saya Lin, M. A. *Aggamahāpandita*
(Chairman.)

Assistant Editors-in-chief:—

1. Saya Nyan (*Pāli Teacher*)
2. U Ba Hmi (*Dhammacariya*)

Editors:—

Saya Saing.....(*Dhammacariya*)
Saya Ok..... —do—
U Tun Aung.... —do—
U Kyaw Htut (*Mula Dhammacariya*)
U Sein.....(*Dhammacariya*)
U Kyin Maung. —do—
U Ohn Shway.. —do—

Translating Editors:—

Saya Tin.....(*Dhammacariya*)
U Nyo Mya..... —do—
U Tin Shway... do—
U Aye Maung... do—
U Tin Myint.... do—
U Mya Thein... do—
U San Tin..... do—
U Soe Win..... do—
U Han Htoon... do—
U Maung Gye... do—
U Ohn Pe..... do—
U Win..... do—
U Bo Maung.... do—
U Myo Myint... do—
U Than Maw... do—
U Sein Maung.. do—
U Tin U.....(*Mula Dhammacariya*)
U Pe Myint.....(*Dhammacariya*)
U Tin Kyi..... do—
Saya Htoon..... (*Secretary*).

On the 10th February 1952, with the concurrence of the Ovādācariya Sangha Nāyaka Committee a Board to scrutinize the translations was formed, and the following nine Rules have been laid down for guidance:—

1. That the translations must be identical with the corresponding Pāli Texts;
2. That the translations must be lucid, and that the words and phrases used must be understood by any one who can read Burmese;

3. If the Texts are clear and have a good flow, the translations should be made in the same way;
4. In cases of inconsistent words, or words that cannot be expressed in proper Burmese, the full meaning should be given and inserted within brackets ();
5. Texts which are not clear may be explained by foot-notes;
6. In cases where suitable Burmese cannot be obtained except in colloquialisms, and which, when translated literally would not make any sense, Pāli words should be retained;
7. Words, phrases or sentences that frequently occur in other parts of the Canon should be translated consistently;
8. The language used should be good and literary Burmese;
9. That sub-heads should be used sparingly in the translations.

But, when these Rules have been put into actual practice, another difficulty in the form of "choice of words," etc. comes into play, and in order to eliminate all these difficulties, a Pāli-Burmese Words Selection Board has separately been formed with the following members:—

- [1] U Po Lat, B. A., Secretary, Ministry of Culture.
- [2] Thado Mahā Thray Sithu U Chan Htoon, Attorney General.
- [3] U E Maung, Professor of Burmese, University of Rangoon.
- [4] U Ba Lay, Lecturer in Pāli, University of Rangoon.
- [5] Editors from the Burmese Translation Bureau.

This Words Selection Board meets on Thursdays and Saturdays and it is estimated that all the translations will be complete by the end of December 1953.

Once a Muslim, now: a Lion of the Dhamma

There are in Burma many quiet and unassuming men who, nevertheless, manage to do a great deal of valuable work for Buddhism and for the country.

Unfortunately we cannot mention all of these, since names and facts are not always available, but we make no apologies for selecting one whose work has come to notice due to his unparalleled success in introducing the quarterly "Light of the Dhamma".

A Dozen Subscriptions for the "Light of the Dhamma".

From a small group of small towns, Nattalin, Zigon, Paungde and Tharrawaddy came a dozen subscriptions. That was gratifying and what was also surprising was the fact that they all came in through one voluntary worker, who also got us a subscription from far off Japan.

"Here", we thought, "is someone not asking for commission, not in fact asking for anything, who helps us and helps the spread of the Dhamma selflessly. It should be so throughout Burma. Unfortunately it is not always so. Let us investigate."

(Continued on page 7)



Thai Buddhist Goodwill Mission

Once a Muslim, now a Lion of the Dhamma.

(Continued from page 6)

He Works Tirelessly

We found that our voluntary helper is a tireless worker who does more than he says.

Born in a Muslim family, in his earlier days, after leaving Rangoon College he was still a Muslim, but a worker for the good of humanity and the good of Burma.

An active member of the Burma Youth's Temperance League (founded by U Tun Myint B.A. now a Trustee of Shwemawdaw Pagoda in Pegu) he formed a branch association in Nattalin and with another was responsible for a public meeting and agitation protesting the Burma Government's proposal to sell the poisonous nation-wrecking drug "ganja" in retail shops. This protest reached England through the B. Y. T. Headquarters in Rangoon and was taken up by prominent persons there and the project finally abandoned.

Right up to the present our friend has been a tireless worker and as General Secretary of the "Buddho Vada Cariya" Association in 1949 is still continuing his good work. This Association, by the influence of the Ven. U Wathawa Thera has members now in many districts, mostly in rural areas, and is doing a great deal of work for peace and unity and the proper understanding of the Buddha-dhamma.

The Conversion of Sulaiman Begg.

Son of a Muslim father, young Sulaiman Begg, as our friend was then named, put his thoughts and energy and goodwill for humanity into the studies of comparative religion.

Neither decriing his own faith nor other faiths, he saw clearly and more clearly as his reading and studies broadened and as his mind matured, that TRUTH which only the Omniscient Buddha has expounded so clearly in its entirety.

In 1943 a series of apparent misfortunes and the widespread miseries of war further sharpened a mind that all along had been preparing itself for some degree of enlightenment. The intellectual concept of "Anatta", "No Soul" grew clearer and as he was wont to read daily a page or two of the writings of the late great Ledi Sayadaw, one day came that "moment of Cosmic Consciousness" which lit the landscape of the mind like a lightning-flash. Everything stood out clearly and the heretofore intellectual concept became a thing known truly, a thing realised.

This was the real conversion of the Muslim, Sulaiman Begg to the good, pure and true Buddhist—U Ba Maw of Nattalin. We salute our brother.

A large Thai Buddhist Goodwill Mission headed by the Venerable Phra Bhimaladhamma arrived at the Mingaladon airport on Saturday, the 23rd of May 1953, at about 10.30 a.m. They were met by the Bhāranitthāraka Mahatheras who chanted Gathas of Praises and Welcome and by the Hon'ble U Win, Minister of Religious Affairs; Thado Thiri Thudhama U Thein Maung, Chief Justice; Thado Maha Thray Sithu U Chan Htoon, Attorney-General; U Shein Htang, Minister for Chin Affairs; Thiri Pyanchi U Sein Maung, Chief Executive Officer, Union Buddha Sasana Council and many other distinguished citizens including representatives of various Buddhist Associations in Rangoon.

The members of the Delegation are:—Venerable Phra Bimaladhamma; Ven. Phra Dhamma Dhiraraja Mahamuni; Ven. Phra Visuddhi Soppon; Phra Maha Nu; Phra Maha Choosakhdbi; Ashin Thadhadhamma Zawtika; Phra Maha Manas; Phrakhu Ariyakhun; Samanera Deva; Samanera Dhongan; M. Foong Sri Vicharna, Secretary, Department of Religious Affairs; Luang Prinya Yogavibulaya, representing the Thai Buddhist Association; Lieutenant Prasan Thong Phakdhi; Mr. Sawant Phinitchan and M. Karuna Kusalasaya.

Taken in stately pomp to Rangoon, on their way to the famous Shway Dagon Pagoda, round the Sulay Pagoda, they were welcomed all the way by all classes of people, who were eager to pay respect to the exalted members of the Thai Sangha.

Various organisations at different points on the way threw flowers and offered refreshment in welcome to the members of the Mission. Finally, reaching the Shway Dagon Pagoda, the Mission paid homage to the great pagoda. The Mission was then taken to the State Guest House.

The following is a translation of a message from Field Marshal P. Pibulsonggram, Prime Minister of Thailand, to the Burmese Buddhists:

"On this auspicious occasion of the Great Buddhist Council concerning the Tipitaka Sangāyana arranged by the Burmese Buddhists, I, on behalf of Buddhists in Thailand, beg to express profoundly my congratulations and best wishes for its success.

The main principle of Buddhism is to release ourselves and others from suffering and mutual violence. And in order to attain this object the Buddha has proclaimed His doctrinal principle to be the standard of conduct as follows:—

1. To avoid all bad,
2. To do good, and
3. To purify the mind.

This doctrinal principle occurs in the Tipitaka Text which is the collection of all the Buddha's Teachings. The people who have followed this doctrinal principle are reckoned to have Samma Pitipat (Right Conduct). They will be away from suffering and meet with happiness and peace. So long as the Right Conduct remains, Buddhism remains. So long as

Buddhism remains, the world's hope for peace and bliss remains. Therefore this Great Buddhist Council, the Tipitaka Sangāyana, is for promoting the real peace and bliss of the World and is worthy of admiration.

May the Triple Gem bless this Great Buddhist Council with success, and may all who participate in the Great Council gain happiness and prosperity, endowed with physical and mental forces suitable to their great work and energy in this Sangāyana."

The Mission also visited many places of religious interest at Pegu, Mandalay, Sagaing, Pakokku. At Mandalay they visited the Kuthodaw Pagoda to see the Pali inscriptions on the marble slabs. The Mission left Rangoon on the 6th June 1953.

THE DHAMMAPADA

'Akkocchi mam, avadhi mam,
ajini mam, ahāsi me.'
ye tam upanayhanti,
veram tesam na sammati.

Hatred ceases not in those who angrily brood over such thoughts as "He scolded me, he beat me, he defeated me, he forcibly took away my belongings."

Tipitaka-dhara Examination

This examination was started in 1948 by an organisation known as "The Buddha Sasana Nuggaha Association" subsidised by the Government. This examination is by far the hardest examination and of the highest standard in the world. The curriculum covers the whole of the Tipitakas together with all the commentaries, and the candidates are required to carry the Tipitakas by heart and to be able to expound thoroughly every passage contained therein. In future, the examination will be conducted by the Union Buddha Sasana Council, but the rest of the work in this connection will be done as usual by the Buddha Sasana Nuggaha Association.

Buddhist Mission in the Hill Tracts

The Burma Hill Tracts Buddhist Mission Organisation was formed in 1946 under the auspices of the "All Burma Maha Sangha Samaggi" and the General Council of Buddhist Associations. The propagation of Buddhism among the Hill Tracts being one of the activities of the Union Buddha Sasana Council, the Council has decided to subsidise the above Organisation with a view to allowing it to work more effectively. Accordingly, the Council has already given it a sum of K. 1,00,000 and a further sum of K. 58,140 will be given later.

BUDDHISM IN GERMANY

(Continued from page 5)

The Buddhistische Gemeinde is run at Moers by Herr Muller. At Cologne Herr Preibisch conducts the Freie Gemeinde um Buddha, both communities finding much support in the working class of that district.

In Dusseldorf Herr Persian started active work about 1947, and this is now being continued by Herr Muller.

The Bavarian Group of the Buddhistische Gemeinde began as a branch of the Maha Bodhi Society. Their magazine, Indische Welt, is well known.

A project was started by Herr Orlowsky to open a Vihara in Western Germany, but his early death brought the idea to an end. Today a similar plan is being formed under the leadership of Herr Knobeloch.

In 1950, U Thunanda came to Germany with this same purpose of opening a Vihara, despite warnings sent to him that the time was not appropriate, Germany had not yet recovered from the war, and was still pitifully short of housing accommodation. U Thunanda subsequently returned to Burma.

The Alt-Buddhistische Gemeinde, founded by Georg Grimm, and situated near Munich, issue a monthly magazine entitled Yana.

NOTE

In concluding this article the writer would like to apologise for the inevitable neglect of this or that person or society, but as the title implies it was not intended to give a complete account of the promulgation or of the promulgators of Buddhism in Germany.

It is enough to say here that with the good German Buddhist friends we have at present the future of Buddhism in Germany is assured. The Buddha-word has taken root, will continue to grow, and in time will bring forth much good fruit.

Homage to Him the Teacher!

—Adapted from the Buddhist World dated the 18th March 1952.

We learnt that Dr. H. Klar who ran a Berlin Buddhist Society along with Herr Auster in pre-war days, is at present in Isfahan, Persia. He has founded the Buddhist Society of Vienna and attended the World Buddhist Conference, held at Tokyo in 1952, as an Austrian Delegate.

Herebelow, we publish a letter from a German Professor just to show how Germans are now taking interest in Theravāda Buddhism, and how the Union Buddha Sāsana Council is giving them assistance as far as practicable.

Letter from Dr. Hermann Kapp, Heidelberg, Bergstrasse 33, Germany.

To:—

The Union Buddha Sāsana Council.

22nd February 1953.

From:—

Dr. Hermann Kapp,

Heidelberg, Bergstrasse 33.

GERMANY.

My honoured teacher Prof. Max Wallaser, Heidelberg has gained much merit by scientific research of Buddhist Philosophy. In 1928 he had founded the Institute for Knowledge of Buddhism as a private project which, due to various circumstances could not come into prominence.

With regard to his advanced age, Prof. Wallaser last year decided to hand over his Institute to the Philosophic Faculty of the University of Heidelberg in order to revive Buddhological studies in Germany.

For that reason, he has placed a large part of his private library at the disposal of the University under favourable conditions and he has asked me to take over the management of the Institute and as well offered to me a lectureship in Pāli, Buddhist Sanskrit and Tibetan. These offers I accepted immediately and I have worked out a detailed programme of lectures. Unfortunately the Faculty of Philosophy, pointing out the present financial conditions, was unable to accept the offer of Prof. Wallaser.

My plans had filled me with great hope of spreading the Buddhist Teachings and I do not intend to give them up; so some weeks ago I decided to build up a Buddhist institute by my own means which may develop gradually into a new centre of Buddhist studies in Germany. The nucleus will be formed by the remaining books of my former library (most of my books were lost during the war) To this, presumably, books of the big library of my teacher (as presentations and—or loans) will be added. This library contains, among other works, a complete Siamese edition and a complete Chinese edition of the Canon.

As Editor of the Manorathapurani II, III & IV of the Pāli Text Society, I have been more and more impressed by the reliability and authority of the Burmese Tradition. Now as a first and most important task of the embryo institute, I consider a research in the nature and history of Burmese Buddhism but unfortunately in Heidelberg there is almost no literature available on this branch of Buddhism. Recent editions are lacking completely.

Therefore, I may ask you for the presentation of some books such as you have given through the Buddhist community of Munich to different Buddhist institutions. What we need are Texts and Commentaries, translations and essays (in English or French). Also historical essays on Burmese Pāli literature. Pāli Texts may be printed in Burmese characters, since I am used to reading all Pāli alphabets.

Besides that also books and pamphlets are requested to propagate the Dhamma. As well as the scientific objects the new institute should become a home of the Buddhist spirit.

I shall honour you very much if you can accede to my request; but whether or not, my work in Buddhavacana to which I have rendered all my strength (and shall do until my death) shall continue. I always will feel connected with your work and remain.

Very respectfully yours,

Sd/— Dr. Hermann Kapp.

His letter is receiving the attention of the Union Buddha Sāsana Council.

Last year the Union Buddha Sāsana Council made an offer of 8000 kyats or about 6500 marks to the General representatives of the German Buddha-Dhamma, to be used in establishing and extending four Buddhist lending libraries, one each in Berlin, Hamburg, Stuttgart and Munich.

Herebelow, we publish the letter of acknowledgment from these German people.

Union of Burma Buddha
Sāsana Council
Rangoon Burma.

The members of the annual meeting of the Buddhistische Gemeinde Deutschland which took place in Stuttgart on Sept. 6th and 7th as general representatives of the German Buddha-Dhamma acknowledging the generous donation of the Union of Burma Buddha Sāsana Council charged the undersigned president to pray you to accept our warmest thanks for having sent us this benefit payment. I assure you that this gift shall be used to provide the four Buddhist libraries in Hamburg, Berlin, Stuttgart and Munich with books and scriptures to recreate the peaceful minds of all individuals in our country and to teach the Buddha Dhamma as the path of peace and tolerance for all living beings. Kindly accept our vote of thanks and our good wishes in metta-kamma for the whole Burmese nation.

Buddhistische Gem. Deutschland
The president: Dr. R. von M. N. N.
Munich Oct. 1952.

Buddhist Society forms in New South Wales, Australia

We are happy to hear that a Buddhist Society has at last been formed in Australia. A letter from Mr. L. Berkeley, Secretary, The Buddhist Society of New South Wales, Post Box 32, Lower Ground Floor, Daking House, Rawson Place, Sydney, Australia, informs us of this and we hope that their activities will extend nation-wide and that other state societies will form and affiliate to a "Buddhist Society of Australia."

Preservation of Lumbini

The Venerable Bhikkhu Amritananda, Honorary General Secretary, Dharmodaya Sabha & All Nepal Bhikkhu Maha Sangha, Ananda Kuti, Kathmandu, Nepal sent the following to us for publication.—

"A six-member committee, to be known as Lumbini Dharmodaya Committee, has recently been formed in Nepal for the reconstruction and preservation of Lumbini, the sacred birth-place of Lord Burma.

The members of the Committee are as follows:—

1. Shri Sber Bahadur Sahi, Governor, Bhairwa.
2. Shri Anirudra Prasad Singha, Governor, Taulihawa.
3. Ven. Amritananda, Secretary, Dharmodaya Sabha & All Nepal Bhikkhu Maha Sangha.
4. Ven. Mahanama.
5. Sri Manibarsa Jyoti, Treasurer, Dharmodaya Sabha.
6. Sri Choudhury Sivasaran Prasad.

The Governor of Bhairwa and Ven. Mahanama have been elected Chairman and Secretary respectively.

A plan for the reconstruction of the existing road between Bhairwa and Kakarhawa, which links the place of pilgrimage to other parts of the country, has been chalked out for immediate implementation.

Ven. Amritananda, Secretary, Dharmodaya Sabha, has arrived in Kathmandu (Nepal) from his 9-month tour of South East Asia which he undertook soon after his attendance at the 2nd. World Buddhist Conference in Tokyo as Chief Nepalese Delegate.

Ven. Amritananda.

Abhidhamma Examinations 1953

With a view to diffusing the knowledge of the essentials of the Abhidhamma (Higher Doctrine) among the people of the Union of Burma, the Union Buddha Sasana Council has decided to hold, for the second time, Abhidhamma Examinations at various examination centres of the Union on the 28th, 29th and 30th November 1953, corresponding to the 7th, 8th and 9th Waning of Tazaungmon 1315 Burmese Era.

Syllabus

Elementary Standard:—(Abhidhammatta-Sangaha) "A résumé of all the essential doctrines of the Abhidhamma"— Chapters I, II and III— Types of Consciousness, Psychic-factors and Miscellaneous.

Middle Standard:— Same book - Chapters IV, V and VI — Course of Cognition, Consciousness that does not come in the Course of Cognition, and Material Qualities.

Higher Standard:— Same Book - Chapters VII, VIII and IX — Abhidhamma Terms, The Philosophy of Relations and Objects of Meditation.

The medium of examination will be in Burmese.

In all these standards, questions will be set on the description, analysis and elucidation of causally-conditioned arising and-passing physical and mental phenomena. No Viva voce examination will be held.

Application forms are obtainable from the Abhidhamma Examination Supervising Committees, the Regional Representatives of the Union Buddha Sasana Council and Heads of Abhidhamma Schools in the Union. Applications should be duly filled in, signed by the respective candidates and sent through the respective Abhidhamma Examination Supervising Committees, so as to reach the office of the Chief Executive Officer, Union Buddha Sasana Council, Rangoon not later than the 15th Waning of Tawthalin 1315 Burmese Era (22-9-53).

Every application should be accompanied by the following certificates:—

- (1) That the applicant is a lay-devotee or nun who has never previously passed in a Pathamange Examination held by the Government or a similar examination; or
- (2) That the applicant is a lay-devotee or nun who is sitting for one the Standards, in which he or she has never previously passed.

The certificate should, in the case of the pupils attending Abhidhamma Classes, be attested by the Abhidhamma Teachers, or in the case of private candidates by the Regional Representatives.

Every successful candidate will obtain a certificate and in addition, a money prize or both a money prize and a medal according to the following scale:—

1. **Elementary Standard**—1st. Prize K 100
2nd. Prize K 75
3rd. Prize K 50
Ordinary Pass...K 10
2. **Middle Standard**— 1st. Prize K 150
2nd. Prize K 100
3rd. Prize K 75
Ordinary Pass...K 15
3. **Higher Standard**— 1st. Prize K 200
2nd. Prize K 150
3rd. Prize K 100
Ordinary Pass...K 20

4. A candidate who passes in all the three parts in the same year and stands first in the examination will be awarded K 300 and a Gold Medal worth K 150.

5. A candidate who passes in all the three parts in the same year and stands second in the examination will be awarded K 200 and a Silver Medal with gold centre, K 75.

6. A candidate who passes in all the three parts in the same year and stands

third in the examination will be awarded K 100 and a Silver Medal worth K 25.

In order to bring the Abhidhamma Examinations and the respective Convocations to success, the Deputy Commissioners, Inspector of Schools, Regional Representatives and the Ovād'ācariya Mahatheras are ardently requested to co-operate with the Union Buddha Sasana Council, so that the Pariyatti Sasana "Learning of the Wording of the Doctrine" may progress.

Union Buddha Sasana Council,
16, Hermitage Road, Kokine,
Rangoon.

Provisional Programme for the Proceedings of the Chattha Sangayana

(Sixth Great Buddhist Council.)

(Commencing on the Visakha Day of 1316 Burmese Era and terminating on the Visakha Day of 1318 Burmese Era. 14804 pages of the Tipiṭaka will be chanted in 1600 hours.)

The Chattha Sangāyanā will be held in the Kaba-Aye (World Peace) Pagoda, Rangoon. The proceedings of this Great Buddhist Council will commence on the Visakha Day of 1316 Burmese Era (2498 B.E.) and terminate on the Visakha Day of 1318 Burmese Era (2500 B.E.)

The Tipiṭaka comprising the Five Nikāyas contains the following number of pages:—

	Pages.
5 Volumes of Vinaya	2174
3 Volumes of Suttas	686
3 Volumes of Pannāsa	1089
5 Volumes of Samyutta	1206
Anguttara Nikaya	1418
Khuddaka Nikaya	3381
7 Volumes of Abhidhamma	4850
	14804

In holding the ensuing Chattha Sangāyanā, there will, provisionally, be five Congregations:—

FIRST CONGREGATION begins from the Fullmoon of Kason 1316 Burmese Era to the Fullmoon of Waso 1316 Burmese Era.

SECOND CONGREGATION begins from the 1st. Waning of Tazaungmon 1316 Burmese Era to the Fullmoon of Tabodwe 1316 Burmese Era.

THIRD CONGREGATION begins from the Fullmoon of Tagu 1317 Burmese Era to the Fullmoon of Waso 1317 Burmese Era.

FOURTH CONGREGATION begins from the 1st. Waning of Tazaungmon 1317 Burmese Era to the Fullmoon of Tabodwe 1317 Burmese Era.

FIFTH CONGREGATION begins from the Newmoon of Tabaung 1317 Burmese Era to the Fullmoon of Kason 1318 Burmese Era.

Thus the total number of chanting hours in 326 working days will be 1600.

Name of Canonic Book.	Pages.	Days.	Hours.
FIRST CONGREGATION:			
5 Volumes of Vinaya.....	2174	27	134
3 Volumes of Suttas.....	686	10	47
3 Volumes of Pannāsa.....	1089	15	72
SECOND CONGREGATION:			
5 Volumes of Samyutta.....	1206	16	80
11 Volumes of Anguttara Nikāya.....	1418	19	95
Khuddaka Nikāya.....	3381	43	212
THIRD CONGREGATION:—			
5 Volumes of Abhidhamma.....	4850	16	76
Vinaya in Burmese Translations.....	2174	27	134
Suttas in Burmese Translations.....	686	10	47
Samyutta in Burmese Translations.....	1206	15	76
Anguttara I,II,III & IV in Burmese Translations...	492	6	31
FOURTH CONGREGATION:—			
Abhidhamma—Yamaka & Paṭṭhāna.....	1246	17	78
Anguttara V to XI in Burmese Translations...	926	12	58
Khuddaka Nikāya in Burmese Translations...	1301	43	212
FIFTH CONGREGATION:—			
Abhidhamma - Paṭṭhāna Parts II,III,IV & V	1396	18	88
The remaining portions of Abhidhamma— Kathāvatthu and Puggala - paṇṇatti.....	2550	32	160

FROM A CAMBODIAN DIARY.

by

Ashin Kelāsa, M.A., Principal, Dhammadūta College, near the Kaba-Aye Pagoda,
Rangoon and U Saing Gyaw, Officer on Special Duty,
Union Buddha Sāsana Council, Rangoon.

In writing this joint diary under the title of "From a Cambodian Diary" we should like to point out to our readers that we have, from the very beginning, made it a point not to record our diary intermittently, but in continuity.

Bacon says, "let dairies be brought into use"; and perhaps there may now be some justification for publishing, though such was not our original intention, our general observations during our short visit to Cambodia via Bangkok. Our journey was purposeful and the experience we have gained during our sojourn in Cambodia will be not only conducive to the preparations made for the Chattha Sangāyanā, but also the progress of the Buddha's Sāsana.

2nd April 1953:... Left in a U.B.A. plane at 8.30 a.m. from the Mingaladon Airport along with the Cambodian Mission; arrived at Bangkok Airport at 11 a.m. Thai Standard Time; met at the Airport by the Cambodian Legation, Cambodian Bhikkhus and many lay devotees; took "soon" (food) at the Airport and went to the Cambodian Wat of Wat Chanvali at Bangkok for lodging.

Since our arrival at the Wat, the Cambodian Thāthanābaing had to grant interviews; people came in group by group to pay respect to him. He told the visitors how the Union of Burma is flourishing, how the country is rich in arts, how the people respectfully and ardently devote their time in religion, and how food and drink are plentiful in the Union of Burma.

Later, in the evening, U Sein Maung of the Burmese Legation at Bangkok came to see us, and promised to do the needful for us during our short stay in Bangkok.

3rd April:... We visited the "Wat Parok Burmese Monastery" and saw Sayadaw U Tejinda, Abhidhamma Teacher; also met the president and two members of Thailand Buddha Samāgama Association.

In the evening we visited the "Reclining Pagoda of Wat Po" and Jetavana Monastery; later, we visited the monument of King Rama I.

4th April:... The Cambodian Thāthanābaing preached to the people at the premises of the Buddha Samāgama in the evening; he explained to them in detail how preparations are now made for the Chattha Sangāyanā. The people were pleased to hear his speech. Later, the Thāthanābaing visited the Abhidhamma Class conducted by Sayadaw U Tejinda and delivered a sermon.

5th April:... At 8 a.m. in the morning, visited the Emerald Buddha; also visited the ancient Palace adjoining the Pagoda compound; took "soon" at the residence of the Cambodian Ambassador to Thailand.

In the evening, visited the Pagoda named "Nakorn Pathom", which is situated 46

kilometres from Bangkok; around the Pagoda on the walls are to be seen the inscriptions on the marble slabs in Khmer language "Ye dhamma hetuppabhavā" This, no doubt, testifies to the fact that at one time this place had been governed by the Cambodian Rulers. The Mons in the southern part of Burma are akin to the (Cambodian) Khmer people. At the time when the Mahayanists predominated in Burma, the same thing happened in Cambodia. Later, Theravada Buddhism came into prominence in Burma. The same thing prevailed in Cambodia too. In these two respects the history of the two countries are parallel if not identical.

Note:—"Na-khun-pa-hton" seems to be the corrupted form of "nagara—pāṭhama" meaning the first Pagoda in Thailand.

6th April:... Went around the City of Bangkok in a car; the City is more flourishing than Rangoon, and the streets are cleaner.

7th April:... Took "soon" at the residence of U Than Hla of the Burmese Legation at Bangkok; at 12.30 p.m. left Bangkok Airport; short stoppage at Angkor; reached Phnom Peng Airport at about 4 p.m.; 500 bhikkhus and about 1000 lay persons came to meet the Cambodian Thāthanābaing.

The marble image of the Buddha and other articles presented to the Cambodian Delegation by the Union Buddha Sāsana Council were placed on a graduated tower fixed to a motor car; the Thāthanābaing and we were conveyed in a procession containing 40 motor vehicles; the distance from the Airport to the Sangha Raja's Monastery is about 6 miles, and the Cambodian and Sāsana flags were seen flying on the house-tops; people also worshipped the Sangha Raja with the Sāsana flags in their hands. The building in which the Sangha Raja resides is worth about a million Kyats. We were given a room each for lodging. That evening, a lot of people visited the Sangha Raja's Monastery to pay respect to the Buddha's image brought from Burma and to pay respect to the Thāthanābaing. The whole compound of the Monastery was packed with people to overflowing. The Sangha Raja introduced us to the people of Cambodia; Ashin Kelāsa gave the Five Precepts to the people, and chanted Parittas with Burmese pronunciation.

8th April:... In the morning the Burmese and Shan devotees came with food as their alms; the pilgrims were plentiful and the national music was in attendance the whole day.

The people being notified that the Buddha's image brought from Burma would be honoured again, the audience became more and more. At 8 p.m., 500 Bhikkhus started chanting Parittas and the chanting was over at 9 p.m. Ashin Kelāsa gave a religious lecture in English, and Bhikkhu Dhammārāma translated his speech in Khmer

language. At 11 p.m., when the lecture was over, Ashin Kelāsa chanted "Kamma-vācā" with Burmese pronunciation. When the voice was amplified on a loud-speaker, people got startled at times. As it is usual with the Bhikkhus from Ceylon, Thailand, Laos and Cambodia in an ordinary way, it looked strange when they heard Ashin Kelāsa chant with Burmese pronunciation.

9th April:... Went round the City of Phnom Penh; the city is hygienic and lovely. As it had once been a French possession, people speak French.

10th April:... This day being the birth day of Daw Phyu, daughter to Prince Myingoon, we were invited to her house. After taking "soon", Ashin Kelāsa delivered sermons and Daw Phyu shared merits.

11th April:... The King's father-in-law offered "soon" to the Sangha Raja; he spoke all good of Burma and its people; Ashin Kelāsa gave the Five Precepts.

12th April:... Today being the day prior to (Thingyan), Ashin Kelāsa gave the Eight Precepts to the people. Day-break "soon" was offered by Ko Tun Pyi and Ma Thein Khin, and breakfast "soon" was offered by the King's father.

13th April:... Today being Thingyan, we visited Angkor Vat in the Sangha Raja's motor car. This Vat is 200 miles away from the City and the people all along the way were holding Sāsana flags in their hands. At 4 p.m., visited the famous Angkor Vat and Angkor Thom.

14th April:... Visited the festival held at the premises of Angkor Vat; the Military Official in charge of the Festival and his wife offered food to Ashin Kelāsa. We have gained a good deal of religious knowledge at Angkor Vat. Hinduism seemed to have first arrived there, and Tantric Buddhism following in its wake. Later, Theravada Buddhism arrived there and flourishes up to the present day. We found a good number of Buddha's images.

15th April:... Left early morning at 6 a.m. for Chatom. Arrived at the Sangha Raja's place at 5 o'clock in the evening. Today being the last day of the Thingyan, people came to offer various articles to the Bhikkhus. The articles are offered by way of lottery. Ashin Kelāsa of Burma got the first prize and the people were glad at it. The donor himself washed Ashin Kelāsa's body with soap and asked him to take bath. Next, the Bhikkhu changed his inner robe and the donor spinkled his body with scented water and jasmine flowers. Cambodia, like Burma, has three days for Thingyan; but there is this difference: in Burma we have water throwing festivity; there we find, instead, people offering lighted candles everywhere—big buildings, small buildings, cottages, hutments.

(TO BE CONTINUED.)

(Continued from page 2)

(b) Correcting Board:— Its duty is to check the works of the Editorial Board; and

(c) Scrutinizing Board:— Its duty is to scrutinize the works of the above two Boards.

7. *The Chattha Sangayana Bhāranitthāraka Committee.*

It shall comprise the following:—

(a) 25 Mahatheras elected by the Chattha Sangāyanā Ovāḍ'ācariya Sangha Nāyaka Committee; and

(b) One Thera each from Ceylon, Thailand, Cambodia and Laos from among the Bhikkhus of those respective countries who serve on the Chattha Sangāyanā Ovāḍ'ācariya Sangha Nāyaka Committee.

8. *Powers and duties of the Bhāranitthāraka Committee:—*

1. Its duty is to supervise all matters to be discharged by the Bhikkhus participating in the Sangāyanā without contravening the instructions given by the Chattha Sangāyanā Ovāḍ'ācariya Sangha Nāyaka Committee.

2. Without prejudice to the provisions mentioned above, the Chattha Sangāyanā Bhāranitthāraka Committee shall be vested with the following powers:—

(a) To form Sub-committees with a view to efficiently discharge the duties relating to Bhikkhus participating in the Chattha Sangāyanā;

(b) To distribute works for these Sub-committees;

(c) To issue instructions for guidance;

(d) To advise the Union Buddha Sāsana Council;

(e) To supervise all Bhikkhus participating in the Sangāyanā, and to give them instructions; and

(f) To issue notifications, directives and orders as occasion arises.

9. *Without prejudice to the powers conferred on them by para 8 above, the Chattha Sangayana Bhāranitthāraka Committee has power to form the following:—*

(a) (Pāli vibhāga-nayopadesaka) Texts distributing and directing Group;

(b) (Pāli visodhaka) Texts Correcting Group;

(c) (Pāli paṭi-visodhaka) Finally Editing Group;

(d) (Marammā bhāsā paṭi-visodhaka) Burmese Translation Final Group;

(e) (Sangīti vidhāyaka) The Sangāyanā Works and programme Sub-committee;

(f) (Sikkhā vidhāyaka) Discipline and behaviour advising Group;

(g) (Kathā visajjaka) Group to answer the Discourses;

(h) (Veyyāvacca-kāraka) "Service" or Reception Sub-committee; and

(i) (Pavattisam pavedaka) Information and Bhikkhus Relation Sub-committee.

10. *Duties of the Texts Distributing and directing Group;*

(a) To edit the different kinds of Texts;

(b) To distribute the Texts to the Groups concerned for editing, and to call for the edited Texts within the allotted time; and

(c) To instruct the detailed methods of correcting the Texts, such as division of sentences, clauses, punctuation and phrases; fixing headings; indexing; character-sifting and differentiation of editions.

11. The duties of the Texts Correcting Groups are to correct the Texts edited by the Editing Groups, by collating with the authorised Texts and Commentaries.

12. *The Burmese Translation Group:—*

Its duty is to translate the Texts into Burmese, in accordance with the instructions given to them, and with reference to the Texts, Commentaries and Sub-commentaries.

13. *The Sangayana Works Sub-committee:—*

Its duties are:—

(a) To select the Bhikkhus who will chant in the Sangāyanā;

(b) To select the Bhikkhus in order of precedence;

(c) To instruct in the methods of chanting, articulation and pausation;

(d) To draw up a time-table for the Sangāyanā;

(e) To draw up a programme for the Chattha Sangāyanā; and

(f) To invite the Bhikkhus to the Sangāyanā and provide them with board and lodging.

14. *Sikkhā vidhāyaka Group:—*

Its duty is to see that the Bhikkhus behave well in all the four kinds of postures, in accordance with the Rule of the Vinaya.

15. *The duties of the Kathā visajja Group are:—*

To verify and rectify all the controversial points,

(a) that have arisen within the Sāsana; and

(b) that have arisen from outside the Sāsana.

16. *Reception Sub-Committee:—*

Its duties are:—

(a) To procure the four requisites of the monks, namely, the building, robes, food and medicine;

(b) To keep the above in order;

(c) To wash, label, patch and dye the robes of the Bhikkhus participating in the "chanting";

(d) To arrange food for the Bhikkhus in accordance with the Vinaya;

(e) To accept invitations from outside and to allot the Bhikkhus for such invitations;

(f) To attend to any sick Bhikkhu;

(g) To keep the dormitory and the latrines in hygienic order;

(h) To provide water for bathing, cleansing and washing the face;

(i) To keep the towels, napkins, blankets and bedsheets clean and tidy;

(j) To arrange for the journeys of such Bhikkhus.

17. *Information and Monks Relation Sub-committee:—*

Its duties are:—

(a) To be conversant with all matters relating to the Chattha Sangāyanā.

Note:— ("All matters" here means the functions relating to the Chattha Sangāyanā, as outlined by the Council.)

(b) To know about all the "Sangīti" Bhikkhus.

Note:— ("To know" here means to know the former and present residence of each of those Bhikkhus. "Jāti" or "former" means the original residence with titles and so forth, if any. "Present" or "pavatti" means the room or lodging place in the Sangāyanā together with his official duties).

(c) To take information about the Sangāyanā matter in hand;

(d) To contact all the Bhikkhus participating in the Sangāyanā;

(e) To make reports to the Bhāranitthāraka Mahatheras once a week, or urgently in cases of emergencies;

(f) To carry out their duties smoothly in connection with the Sangāyanā matters or the Bhikkhus participating in the Sangāyanā;

(g) To propagate in Pāli, Burmese and other languages the following, throughout the world, so as to let the people of the world revere Buddhism:—

(1) Origin of the Chattha Sangāyanā;

(2) Organisation and allotment of duties;

(3) How the Union Buddha Sāsana Council acts in this respect;

(4) That the Chattha Sangāyanā is an international one;

(5) The progress of works;

(6) To select preachers and lecturers to preach and lecture about the successful functionings of the Chattha Sangāyanā and all matters that may attract people of other sects or religions, without detriment to their interests.

SCHEDULE.

Under Rule 3 (d)

1. Two Theras from the Northern Shan States;
2. Two Theras from the Southern Shan States;
3. Two Theras from Kachin State;
4. One Thera each from the Districts of Burma Proper;
5. Three Mahatheras of Burma having the qualities of (ganapāmokkha parivatti visāradapākāḥ) being Elderly Learned Mahatheras;
6. Five Theras representing the Sangha of Ceylon;
7. Five Theras representing the Sangha of Thailand;
8. Three Theras representing the Sangha of Cambodia;
9. Two Theras representing the Sangha of Laos.

Buddha's Birthday Celebrated in Jogjakarta

U Mya Sein's Advice to Buddhists

Djakarta, May 27. Buddhists from all over Indonesia assemble today in the famous thousand years old Borobudur Temple near Jogjakarta to celebrate Buddha's birthday.

The gathering was presided over by the Ceylonese Minister to Indonesia, Mr. A. E. Goonesinha, who said the Buddha's message was of great significance to today's world, plunged as it is into the thralldom of menacing and devastating warfare.

The law of Ahimsa (love) was the only remedy for the ills that beset mankind.

The Burmese Charge d'Affairs U Mya Sein, said that Buddhists should play their proper part in the framework of the activities of the activities of United Nations agencies like UNESCO and others which were tackling so bravely current social and kindred problems. Reuter (BPS)

Buddhist Activities in Laos.

Buddhism was proclaimed as the national religion in Laos where His Majesty King Sisowath Vong is its High Protector. The Buddhist Clergy System and its hierarchy are established parallel with political and administrative organizations. Assisted by the Royal Government, it made great progress in all fields of Buddhist activities.

Sangha

The Sangha in Laos constitutes a big organization comprising 13,970 members of whom 5673 are bhikkhus and 8297 novices; they are stationed in 2021 parishes in Laos among 10354 villages.

The administrative organization of the clergy has been recently constituted as an object of reform in accordance with the Royal Ordinance in 1951. All the religious Chiefs have been elected. They were 2388 in number, a Phray Sangharaja as head assisted by five members of the Religious Council (Chao Rajagana), eleven administrators, 295 cantonal religious officials and chiefs of 2021 parishes.

Circumstances have not yet permitted election of the Phra Sangharaj or the members of the Religious Council.

The President of the Religious Council will probably be the Director of Clergy. Each of the other members of the Council will take the leadership of different administrative services of the clergy. The Phra Sangharaja will not be able to take a decision without the resolution of an Ecclesiastic Assembly.

Religious Education.

The Religious Education Association comprises at present 130 bhikkhu teachers who give instruction in Buddhism in 71 Pali Schools in Laos. The students who are all monks (bhikkhus and novices) are 2432 in number; of these 2366 are taking the elementary course and 66 the primary. Those Laotian bhikkhus who are qualified for primary teaching of the Religious Education of Laos are now following the course of Pali High Schools of Cambodia in Phnom-Penh. One Pali Higher School is now under construction in Viet Nam.

The bhikkhu teachers greatly contribute to the intellectual and the moral development of the members of religious communities and the inhabitants who live in the outskirts of villages as well as those of big towns. The success of Buddhist sermons broadcast from Radio Laos on all holy days owes much to these teachers.

Buddhist Institute

This Institute is preparing various religious publications particularly for the students of Pali Schools. The other publications are meant for the populace of Laos in order to spread Buddhism among them. The publications edited by the Institute amount from 15 to 18000 issues, exclusive of Buddhist postal cards and pictures of 10000 issues.

Preservation of Historical Monuments

The archaeological services have been transferred from the French Institute of the Far East in 1950 to the Royal Government of Laos. The National Service of Histori-

Members of the Editorial Board.

1. The Hon'ble U Tuu Win, Minister for Information, President.
2. Thado Maha Thray Sithu U Chan Htoon, Attorney General, Honorary Secretary.
3. Sithu U San Nyun.
4. Thiri Pyanchi U Thant, Secretary, Ministry of Information.
5. Wunna Kyaw Htin U Yaw, Director of Information.
6. Mr. Francis Story, Director-in-Chief, Burma Buddhist World Mission.

Editor:—U Ohu Ghine.

cal Monuments was created as a result. Besides its duty of preservation, repair and reinforcement of 75 historical monuments which are classified in the Laotian territory, most of which are Buddhist edifices, the National Service was also called for controlling and directing the works of construction, repair and restoration of religious edifices in the Kingdom with a view to preserving Buddhist art.

Preservation work that has been carried out covers the monuments stated here; in Vientiane, restoration of the roofing of the cloister of That Laung; repair work on Vat

Prakeo which house the Buddhist Art Museum and repair work on Vat Sisaket, the cloister of which is used as a deposit of archaeological objects; in Luang Prabhang, reinforcement of Vat Choum-khong, repair works on Vat Xieng Thong and Savannakhet; restoration of the door of That Ing Hang.

The work of the construction and of repair of the other religious edifices covers 58 Pagodas.

The result of the numerous efforts focussed on the Buddhist field by the national institutions and services attached to the Department of Religious Affairs is still to be seen and a bright future is expected.

Recently, the Laotian Buddhist Goodwill Mission visited Rangoon, Mandalay, Sagaing, and many other places of religious interest in Burma. They brought with them gifts of 5 robes for the Burmese Bhikkhus, and on their return the Union Buddha Sāsana Council presented them with some articles among which are 38 books comprising a set of Tipiṭaka in Burmese characters. It is learnt that the Tipiṭaka has been written in their language of Khmer, and printed in books. While in the Union of Burma, the Laotian Mission visited the Kaung-hmu-daw (Royal Merits) Pagoda at Sagaing, and inspected the inscriptions on the marble slabs at Mandalay. The Laotian Mission left the youngest Bhikkhu of their delegation in Burma to study Pariyatti (Learning the Wording of the Doctrine) in this country. His name is Bhikkhu Ottama Paṇṇo, and he is learning Dhamma under Sayadaw UKondanna of Payagyi Kyaung-daik, Rangoon. The Union Buddha Sāsana Council will support him with the four necessities of the bhikkhu's daily life—the dwelling place, robes, 'soon' (food) and medicine.

It is gratifying to note that the people of Laos are ever willing to lend their support for the complete success of the Chattha Sangayanā.

THE DHAMMAPADA

1. Manopubbanāgamā dhammā
manosetthā manomayā:
manasā ce paduṭṭhena
bhasati va karoti va,
tato nam dukkham anveti
cakkam'va vāhato padam.

Mind is all-important, for thoughts are produced in the mind. Misery follows him who speaks or acts with an impure mind, as surely as the cart-wheel follows the bull to which the cart is attached.

- 2 Manopubbangaṇa dhammā
manosetthā manomayā;
manasā ce pasannena
bhasati va karoti va,
tato nam sukham anveti
chaya'va anapāyini.

Mind is all-important for thoughts are produced in the mind. Happiness attends him who speaks or acts with a pure mind, as surely as the shadow accompanies the body.



The Laotian Mission at the Mahā Myat Muni Image at Mandalay. On the left is Bhikkhu Ottama Paṇṇo.

The Samgāyanā

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JULY 1953

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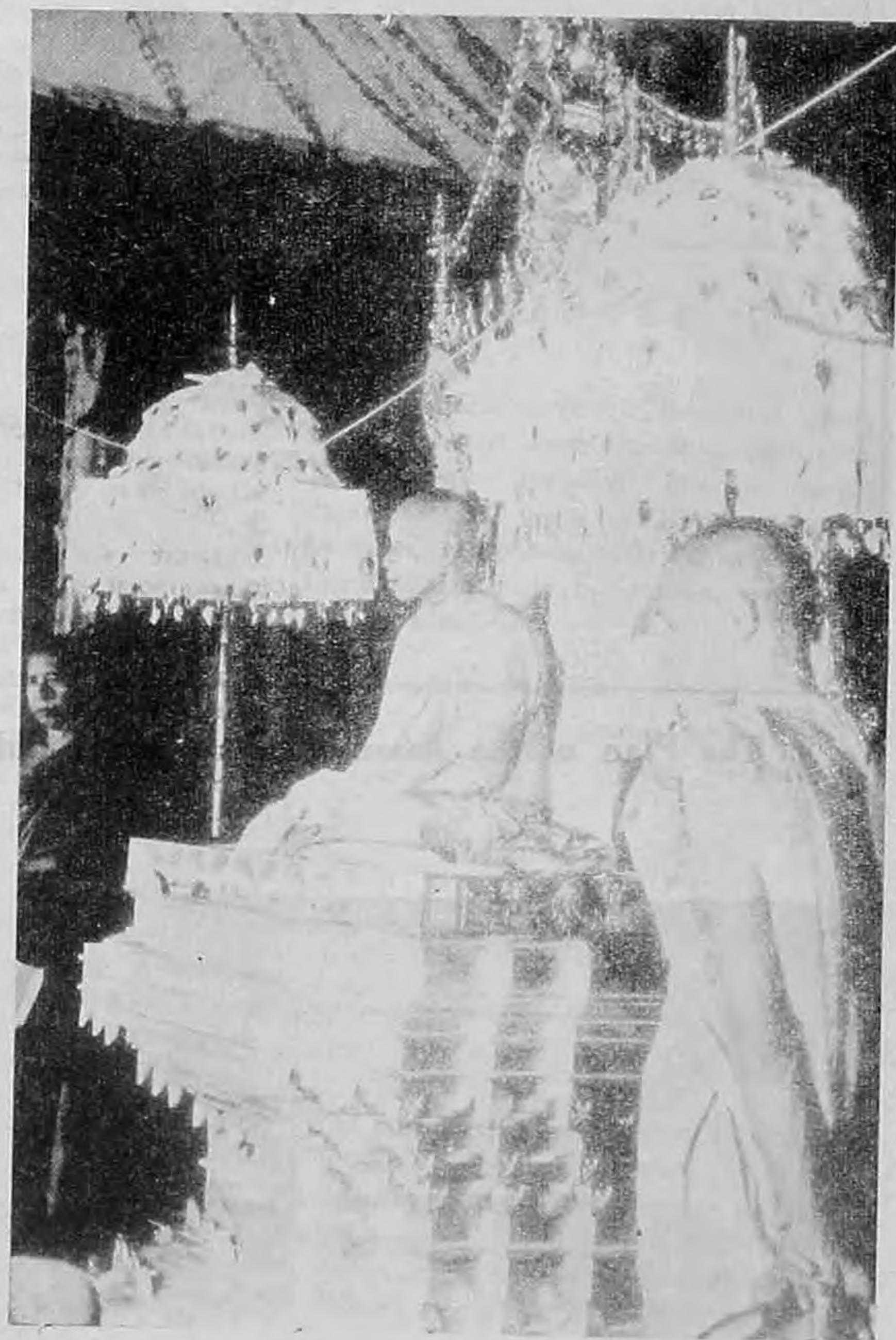
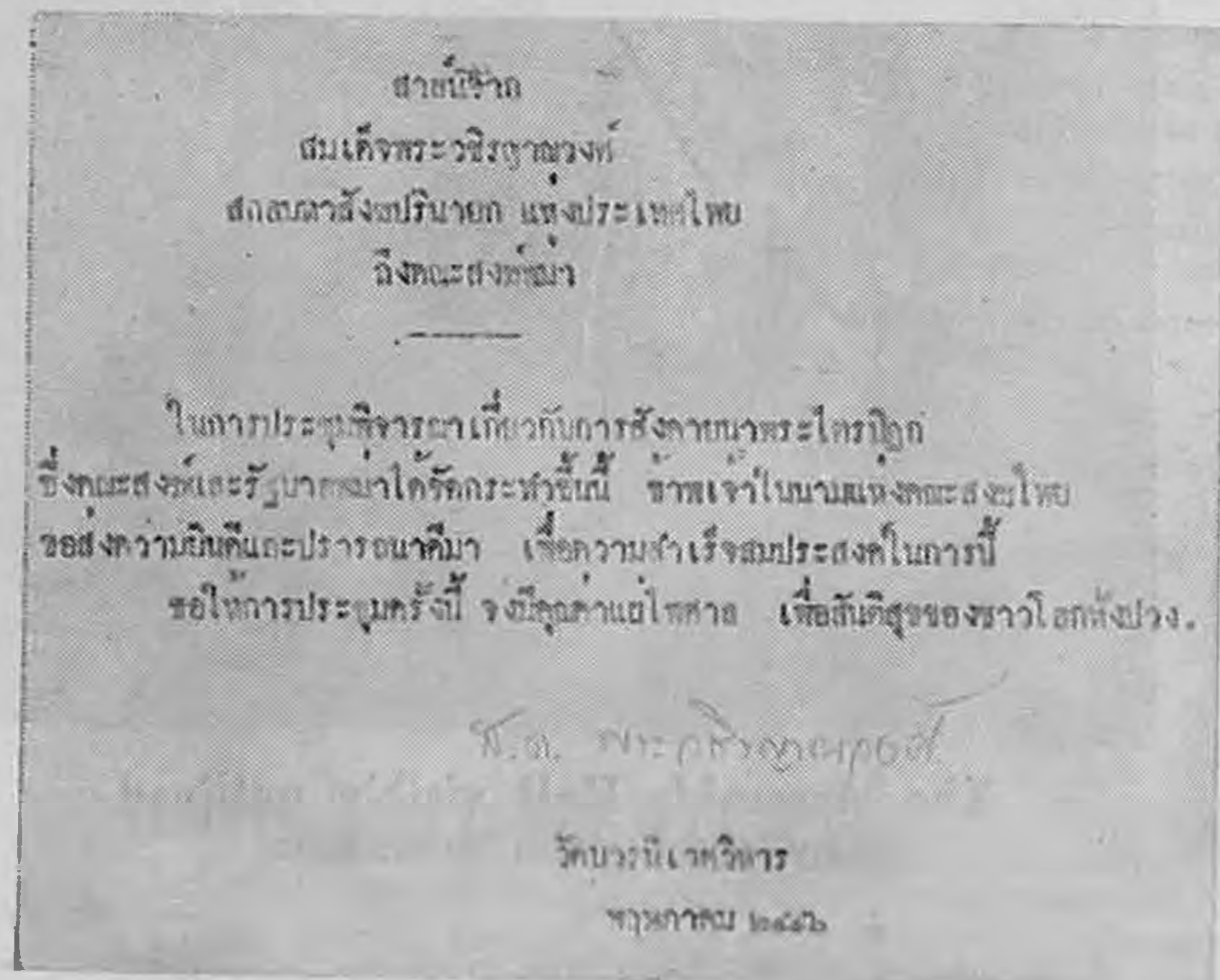
NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMBUDDHASSA.

VENERATION TO HIM, THE MOST EXALTED, THE PURIFIED, THE SUPREMELY ENLIGHTENED BUDDHA.

SPECIAL THAI NUMBER

WE salute our great Buddhist neighbour, Thailand, Co-agent in the Chatṭha Sangāyanā. This great and good country has long been respected in Burma as a Buddhist brother country. Burma's feeling was shown unmistakably on the recent arrival of the Thai Buddhist Goodwill Mission. At right is seen the photograph of Venerable Phra Bhimoldham, Ecclesiastical Minister for Administration of Thailand and leader of the Thai Buddhist Goodwill Mission as he sat to receive the address of veneration from Thado Thiri Thudhamma U Thein Maung, (Chief Justice of the Union and Vice-President of the Union Buddha Sāsana Council) and the homage of a crowd of over 5000 Burmese Bhikkhus and devotees who flocked to pay their respects to the venerated Mahatheras of Thailand. On every available occasion Bhikkhus and devout laymen came to pay their respects.

MESSAGE FROM HIS HOLINESS, THE SUPREME PATRIARCH OF THAILAND.



From,

His Holiness Somdet Phra Vijirayannavongs,
Supreme Patriarch of Thailand.

To,

The Chatṭha Sangāyanā Ovād'acariya
Sangha Nāyaka Committee.

ON behalf of the Sangha of Thailand, I offer earnest good wishes for the success of the Sixth Great Buddhist Council to be held by the Theras and the Union Government.

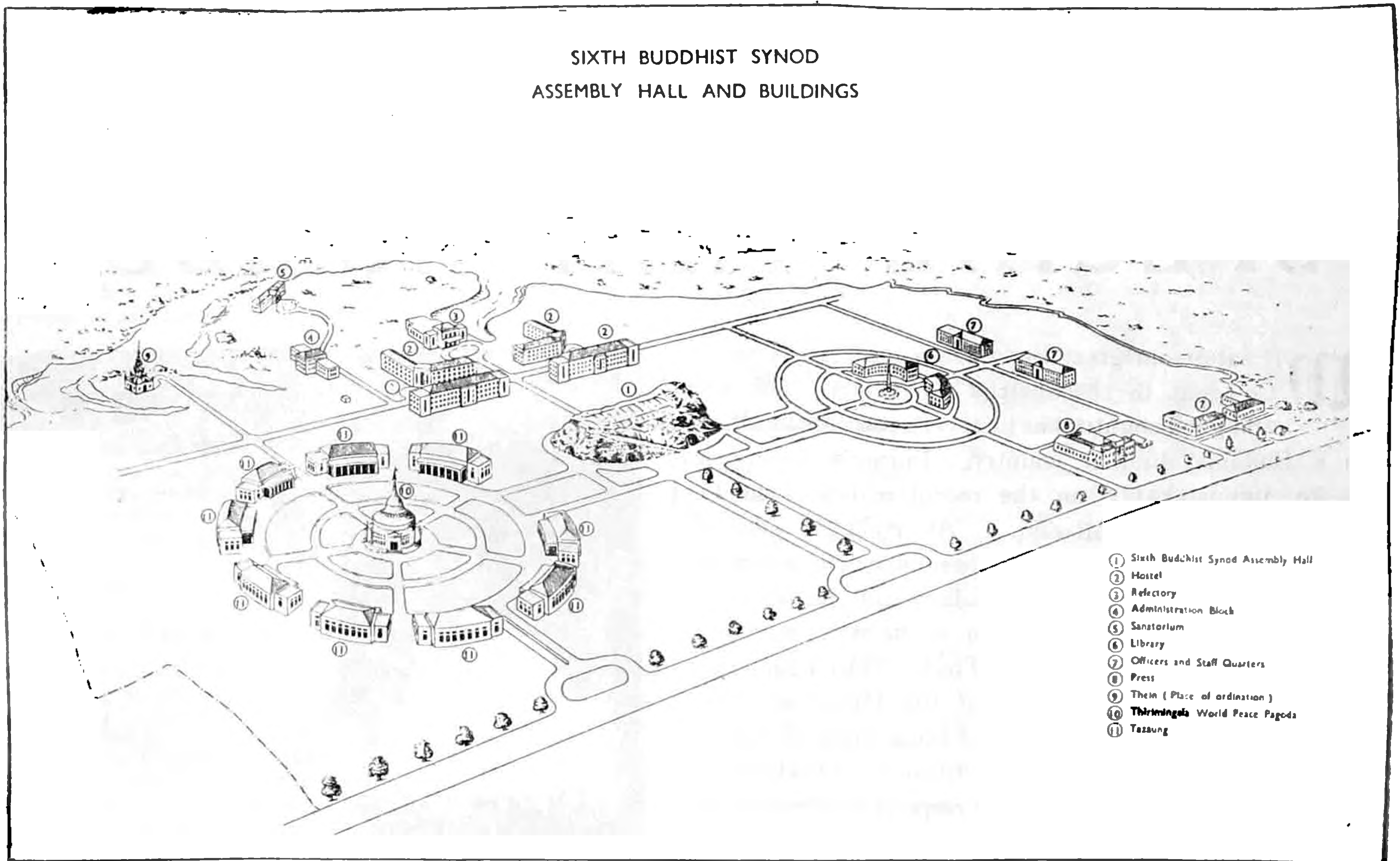
Sd: Somdet Phra Vijirayannavongs,
Supreme Patriarch of Thailand.

SANGĀYANĀ

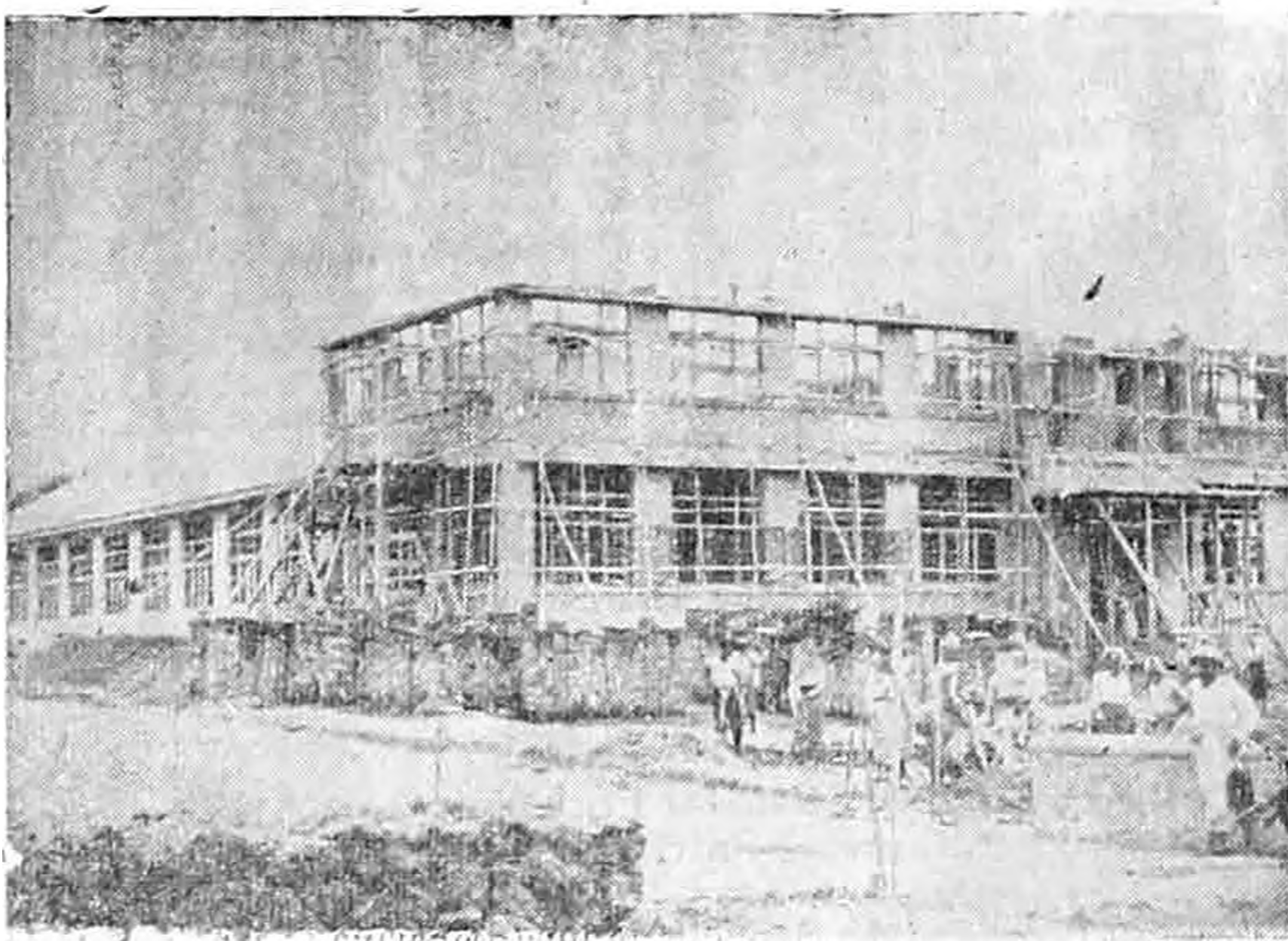
THE GREAT BUDDHIST COUNCIL.

AN APPEAL FOR BUILDINGS FUND.

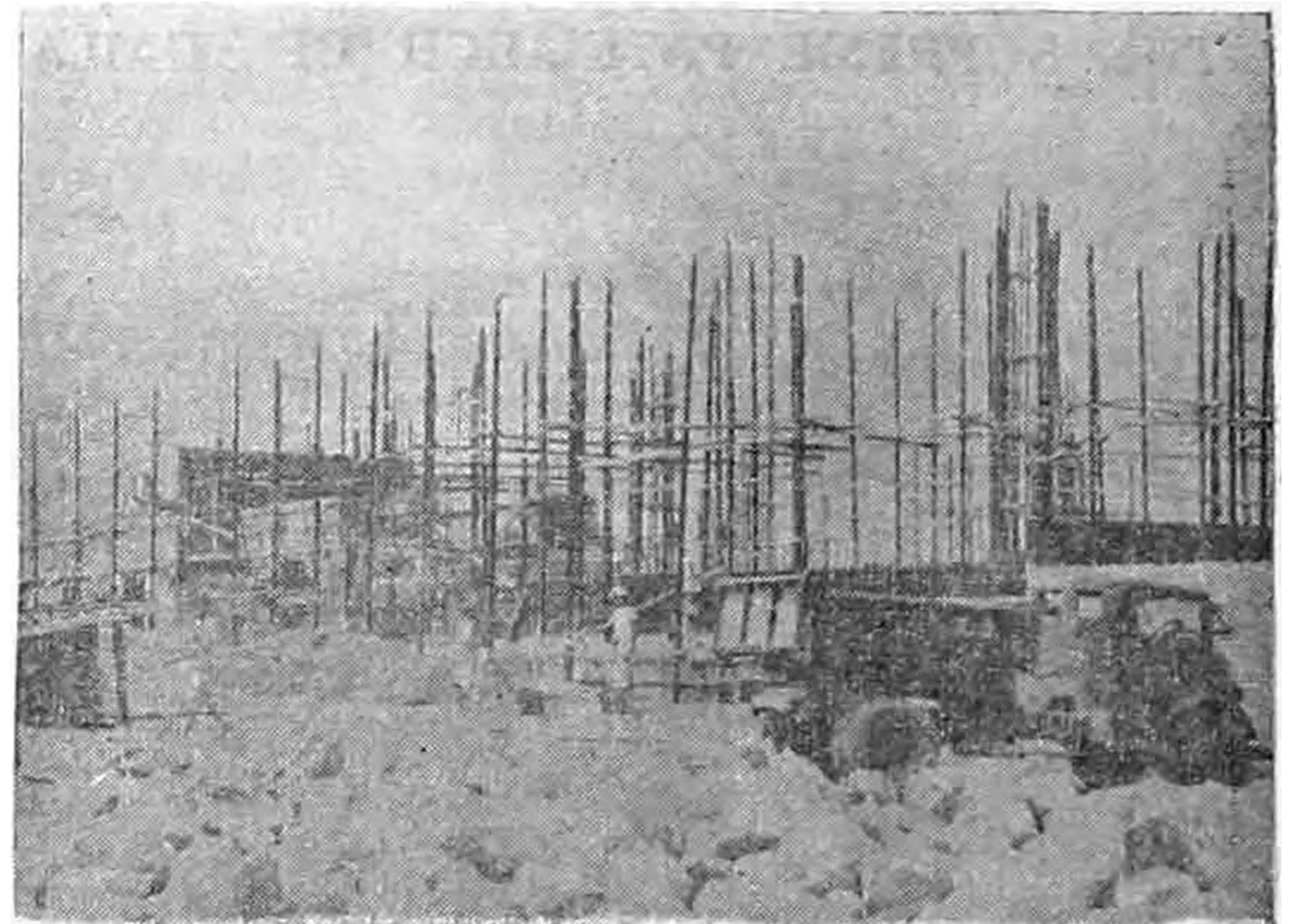
Do Not Miss This Great Opportunity !



The Plan of the Assembly Hall and Buildings as the Project will appear on completion.



The Press Building under construction.



The Assembly Hall visibly outlined by steel reinforcements.

AN APPEAL FOR BUILDINGS FUND

ON Sīri Mangalā plateau near Kaba-Aye (World Peace Pagoda) about three miles from the outskirts of Rangoon thousands of Maha Theras, who are all great scholars learned and wise in the Tipiṭaka and their commentaries, under the leadership of the Chaṭṭha Saṅgāyanā Advisory Committee (Ovad'ācariya Saṅgā Nāyaka Sabha) consisting of Maha Theras of Burma, Thailand, Lanka, Cambodia and Laos will assemble in what is to be known in the history of Buddhism and of the world as "The Sixth Great Buddhist Council" (Chaṭṭha Saṅgāyanā).

Commencing from the Fullmoon day of May 1954 (Fullmoon day of Kason 1316 Burmese Era and Visakha Pūṇima of 2498 Buddhist Era) and terminating on the Fullmoon day of May 1956 (Fullmoon day of Kason 1318 Burmese Era and Visakha Pūṇima of 2500 Buddhist Era), this Great Council will meet in five Sessions where the Tipiṭaka Texts, which shall have by then been re edited by the joint efforts of the learned Maha Theras of these five countries, will be recited and formally adopted as the commonly accepted Texts of the Tipiṭaka.

All necessary preparations involving a tremendous amount of learning, labour, and funds are going on at a great pace; it is estimated that the total cost of this great undertaking will exceed 250 lakhs of Kyats of which the buildings and their equipment are to cost about 150 lakhs.

In the building programme the following buildings are included:—

- (i) The Chaṭṭha Saṅgāyanā Assembly Cave (Chaṭṭha Saṅgāyanā Mahā Pāsāna Gūha) with a seating capacity for 5,000 Bhikkhus and 10,000 laymen;
- (ii) Four hostels to accommodate 1000 Bhikkhus;
- (iii) One refectory with a capacity for feeding 1500 Bhikkhus at a time, together with a kitchen equipped with up-to-date cooking systems;
- (iv) An International Buddhist Library (Mahā Potbakālaya) to house Tipiṭaka Texts and books on Buddhism;
- (v) A sanatorium and dispensary with 40 beds;
- (vi) A press building where huge printing works will be housed for printing Tipiṭaka Texts in Pāli and Burmese;
- (vii) Administrative block where the offices of the Buddha Sāsana Council and the organizing authority of the Chaṭṭha Saṅgāyanā will be housed; blocks of apart-

ment buildings for members of the staff of various grades.

Of these buildings, the Cave, four hostels, refectory, and the press building are at different stages of construction and the remaining buildings also will soon be started so that all these buildings will be completed in time for the holding of the Saṅgāyanā.

The Government of the Union of Burma, in keeping with the traditions of the Burmese Governments of the past, as the supporters of the Buddha Sāsana, have decided to provide all the funds required to meet the expenses incurred in connection with this Great Saṅgāyanā and have delegated the work of making all these necessary preparations to the Union of Burma Buddha Sāsana Council (which was established by an Act of Parliament). On the advice of the Maha Theras and also in their desire to share equally the merits with all the Buddhists of the world, the Government of the Union of Burma and the Buddha Sāsana Council have decided to offer an opportunity to all Buddhists to have a share in this great and epoch making undertaking. In the history of nearly 2500 years of Buddha Sāsana there have been only five occasions in the past where the Buddhists were fortunate enough to have the opportunity of participating in Saṅgāyanās and such a rare opportunity should not be missed. It is therefore now open to every Buddhist and well-wisher to contribute his mite—great or small. Contributions could be made individually or by groups or associations or by localities (such as towns, districts, provinces, etc.) or by countries. Any donor may earmark his or her contribution for any particular part in the programme.

Any donor who wishes to contribute towards the buildings fund may do so generally or for a particular building or portion or portions of a building; the name of the donor will be inscribed on the part or parts of the buildings for which he makes the contribution.

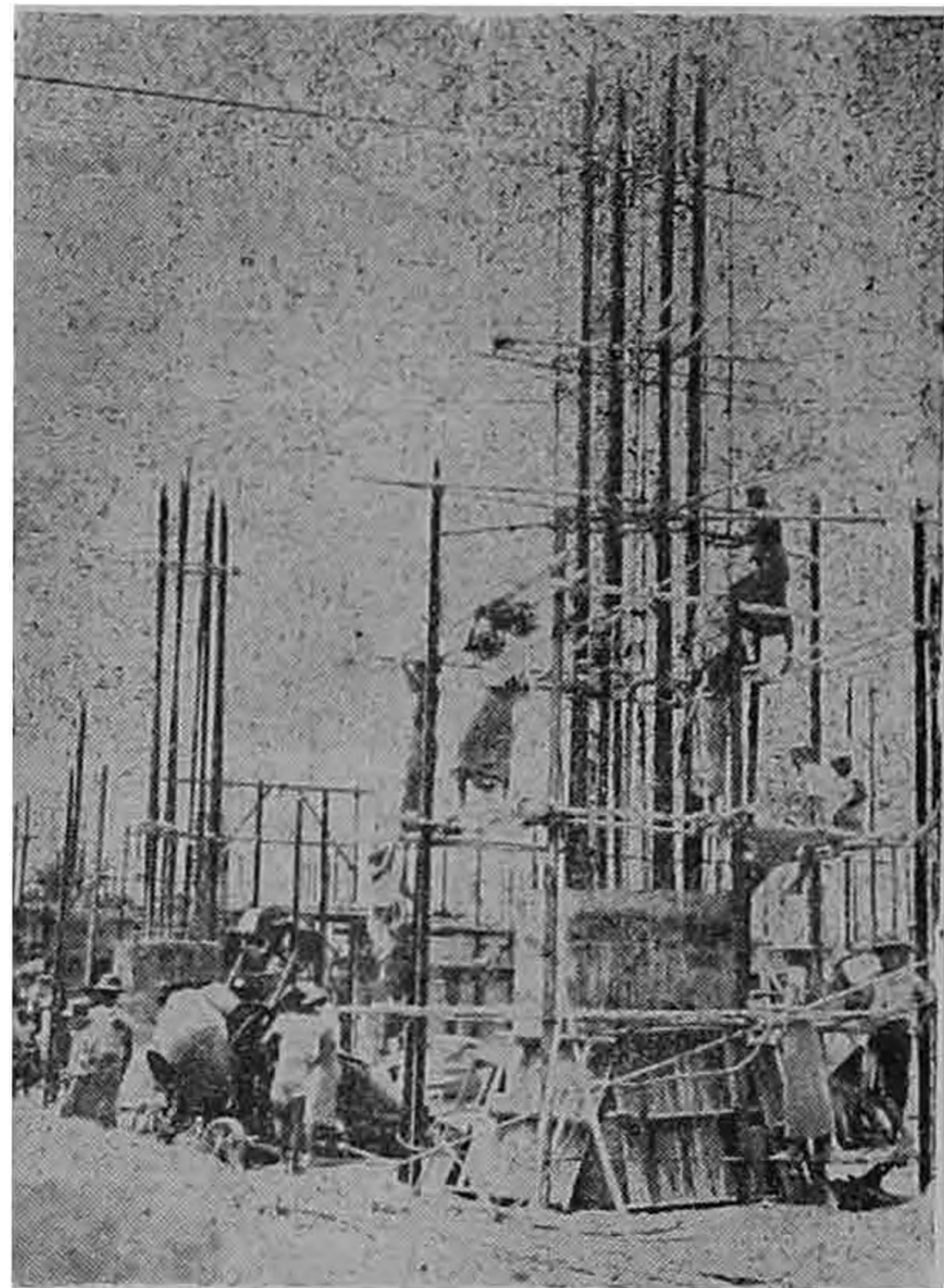
The Government of Ceylon have already formed a high powered committee to raise funds from the Buddhist public in order to contribute, as their share in the building programme, in the form of a building to be known as "Sihala Mandira"

1. The cost of Saṅgāyanā Assembly Cave is estimated at 50 lakhs.
2. Four hostels costing 33 lakhs; each hostel costing 825,000 Kyats.
3. One refectory costing 12 lakhs.
4. An International Library, costing about 25 lakhs.
5. One Sanatorium with 50 beds costing about 5 lakhs.
6. One press building costing 3 lakhs.

Those who desire to make any contribution for any of the above building or for a part or parts thereof are kindly requested to communicate with the following persons either personally or by letter:—

Thiri Pyanchi U Sein Maung,
Chief Executive Officer,
Union Buddha Sāsana Council,
Thāthana-yeikthā, Kokine, Rangoon.

U Hla Gyaw,
(Director of Fire Services, Burma.)
Executive Officer,
Assembly Hall Building Committee,
Kaba-Aye Pagoda, Yegu, Rangoon.



Reinforced pillars under construction.

WANTED

The lend-library of the "Buddhist Study Center" needs more Buddhist literature. The "Belgian Buddhist Mission" would appreciate all gifts of Buddhist books, booklets, pamphlets, reviews, in English, German and French. Please, send your Dhammadāna to:

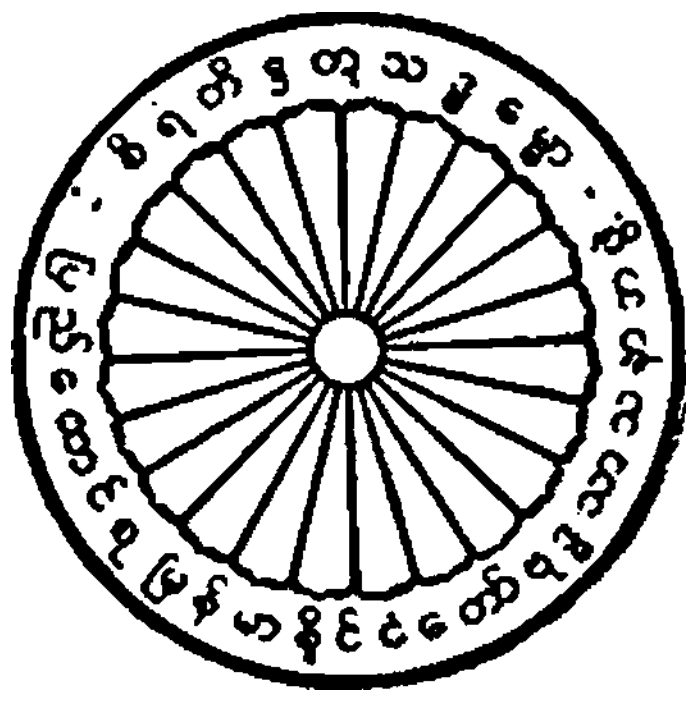
Buddhist Mission,
64 rue Branche, ANS.
(Liege) Belgium.

The Light of the Dhamma

This quarterly magazine is published by the Union of Burma Buddha Sāsana Council. It contains articles by noted contributors, news, book reviews, translations from the Buddhist Canonic Books, and glossary. It has been dedicated to those who desire to learn Theravada Buddhism.

Subscription Kyats 5/- per annum, 4 numbers and index. Sample copies upon request.

The Union Buddha Sāsana Council,
16, Hermitage Road, Kokine,
Burma.



THE SANGĀYANĀ

JULY 1953.

OUR KAMMA RUNS TOGETHER

It seems strange to read the old annals now, of how two young brothers fought each other, with varying fortunes, until they grew up in a real Buddhist faith that shows how brother can help and support brother.

Twin brothers, indeed, are Thailand and Burma, with the Buddha as father and the pristine Suvannabhumi as mother, indivisible geographically, indivisible in belief, indivisible politically, indivisible Kammically.

Thailand is fortunate in having a devout Buddhist King, a strong Buddhist Government headed by a Buddhist President and a pious Buddhist people.

Burma is no less fortunate in having a good Buddhist President, a devout Buddhist Prime Minister, a strong supporting Buddhist Government and a people, a mass, as a pious Buddhist base.

Keeping the best for the last, both are blessed with a learned Buddhist Sangha.

Any danger that threatens Thailand, politically, militarily or ideologically is as much a danger to Burma and vice-versa. For here indeed is a case, if ever there were one, of "United we stand, divided we fall."

Our Kamma runs together.

Of course we have our differences in mode, in method, even, slightly, in custom; just as do twin brothers. It is as well that we do, for one nation complements another.

Recently, in Thailand, I saw how intelligent an appreciation of these points there is among the Thais, who are a strong, independent, realistic, sturdy and sound-thinking people.

Here in Burma we have a wonderful feeling of goodwill and love for Thailand, strikingly demonstrated by all classes who flocked to have the honour of paying their respects to the Thai Mahatheras on their recent goodwill Mission.

Now, as coagents and copartners in the Chatṭha Sangāyanā, we are about to write a new page in history, not a page reddened with blood and blackened by smoke, but a page of white Purity and Golden Love.

Neither country can do anything good and great without the Love, the support, the Mettā of the other.

Our greatest good is that, by the Grace of the Triple Gem, the Buddha, the Dhamma and the Sangha, we have that Mettā.

ESSENTIALS OF THE
CHATṬHA SANGĀYANĀ

IN our two previous issues, we have described the Chatṭha Sangāyanā, what it is for, when and how it is to be convened. Now, we shall deal with the "Essentials of the Chatṭha Sangāyanā."

The time and place for the holding of the Chatṭha Sangāyanā have already been fixed, and all necessary preparations are speedily advancing, but people talk of it half with pleasure and half with anxiety, because they know what a colossal task the holding of the Sangāyanā is, and that, when the proceedings of this Great Buddhist Council are to commence within a space of 10 months from now, the spade work for it can hardly be completed within so short a time. However, by the fervent zeal of the public, the buildings, etc. are expected to be ready before the time fixed.

The essentials for the proceedings are an assembly hall, hostels, resting houses, a library, a refectory, administrative offices, a huge printing works, storage godowns, Bhikkhus and Theras participating in the Sangāyanā from all Theravāda Buddhist Countries, voluntary workers, philanthropic people, correct Text and Commentaries printed in books, and last but not least Tipiṭaka-dhara Bhikkhus, or "Reciters". Owing to the co-operation and collaboration of all concerned, it is expected that all these essentials will be completed before the time fixed.

But, as the meaning of the word "Sangāyanā" implies, the chanting of the Tipiṭaka by the Bhikkhus or Theras is the most essential in the proceedings, inasmuch as the five previous Councils have been convened with the chanting of the Tipiṭaka by the Mahatheras participating. We are, therefore, laying stress on the business of the Tipiṭaka-dhara, whose sole duty is to learn the Tipiṭaka by heart and recite and expound thoroughly every passage contained therein.

With a view to bringing the forthcoming Great Buddhist Council to a brilliant success, the Bhāranittbāraka Mahatheras (Wunzaung Sayadaws) have already selected some suitable reciters from among the Burmese Bhikkhus who are to participate. The selection has been made by examination, which is the hardest *viva voce* examination in the world. Thus, there should be a large number of reciters at the time of the holding of the Chatṭha Sangāyanā.

LETTERS FROM ABROAD.

The Buddhist Vihara
Society in England

2, West Court,
Great West Road,
Hounslow, Middx.
29th May, 1953/2497.

To the Editor.

The Light of the Dhamma.

MEMBERS and friends of the Buddhist Vihara Society in England met at the Kingsway Hall in London in the evening of May 27th to celebrate the Visakha Festival. About 100 people were present, including the prime Minister of Ceylon, the Hon. Dudley Senanayake, and the High Commissioner, Sir Edwin Wijeyeratne, and Lady Wijeyeratne, and several other distinguished visitors. The Society's Deputy-President, Lt. Colonel E. F. J. Payne, presided. The meeting opened with Buddha Puja (gilam-pasa), after which Pansil was taken. Thereupon the Hon. Secretary of the Society, Mrs. A. Rant, read a special Visakha message which she had received from the Ven. Bhikkhu U Thittila, of Burma, who for many years had been the teacher and guide of English Buddhists until his return to Rangoon in June last year. Lt. Colonel Payne then gave his opening address and called upon the next speaker, Dr. A. P. de Zoysa, of Ceylon, who dwelt on the Buddha's Teaching in general and on the three Noble Truths in particular, and urged his hearers to verify the truth of the doctrine for themselves. He spoke of the Buddhist influence which had obviously been present in the early life of Jesus and referred to the Sermon on the Mount, the contents of which had already been stated by the Buddha—though in greater detail—several hundred years earlier. Next, U Maung Maung Ji, M. A. (Cantab.), Press Attache to the Burmese Embassy, addressed the meeting and emphasized that Buddhism was not merely a subject for academic study, but should be actively practised in every-day life: Sabbapāpassa akaranam, kusalassa upasampadā, sacittapariyodapanam, etam Buddhāna sāsanaṃ (not to do evil, to cultivate good, to purify one's mind, this is the advice of all the Buddhas). The speaker said that one should not do or believe anything merely because the Buddha had said so, but because it was a Truth which had been rediscovered and restated by the Buddha, which had been stated before by previous Buddhas, and would be restated again by future Buddhas. Mr. R. E. W. Iggle then spoke about the period of preparation for Vassana, or the Buddhist Lent, which now began with the Visakha Festival. During the next two months until the Esala Full Moon, Buddhists should strenuously prepare themselves so that they might be ready and fit to observe Lent, when they should keep Atthasil. He dealt with each of the eight precepts in turn and, like the previous speaker, referred to verse 183 of the Dhammapada.

Lt. Colonel Payne gave a brief closing address, after which short replies were recorded to the Venerable U Thittila's message. The meeting ended on a happy note with dāna being given most generously to the Society's "Bhikkhu Accommodation Fund".

Sd/—A. Rant. (Mrs)
Hon. Secretary.

An Address of Veneration made by Thado Thiri Thudamma U Thein Maung, Chief Justice of the Union, and the Vice President of the Union Buddha Sasana Council, at the Public Reception held in the Mohneyin Damayon (Preaching Hall) on the 27th May 1953 at 3 p.m.

To,

The Venerable Phra Bhimoldham, Ecclesiastical Minister for Administration of Thailand and the Leader of the Thai Buddhist Goodwill Mission.

Venerable Sir,

At the welcome meeting held at 8 a.m. on the 24th May 1953, in the premises of the Union Buddha Sasana Council, Kokine, Rangoon, I submitted an address of Welcome to You Venerable Sir, on behalf of the Union Buddha Sasana Council.

On that occasion I submitted the following facts:-

(1) That the onerous duty of preserving the Buddha's Sasana lies on the people of the Theravāda Countries—Thailand, Burma, Lanka, Cambodia, Laos;

(2) That the onerous duty of preserving the Buddha's Sasana in its purity lies on them;

(3) That the duty of propagating Theravāda Buddhism among the people of the world, so that they may be able to enjoy the quintessence of Buddhism, also lies on them;

(4) That these extraordinarily heavy duties and responsibilities can only be discharged by the co-operation and collaboration of all Theravāda Countries;

(5) That the purity of the Texts is the pivot around which the stability and the purity of the Buddha's Sasana revolve;

(6) That, in order to preserve the Texts and the Commentaries in their purity, preparations are now made for the holding of the Chattha Sangāyana;

(7) That in so preparing, the Union of Burma has endeavoured to obtain the help and collaboration of all Theravāda Countries;

(8) That, as the result of such negotiations, Lanka, Cambodia and Laos have already promised to lend their ardent support for the success of the Chattha Sangāyana;

(9) That, in the case of Thailand, You Venerable Sir have already been to this country twice for the purpose of enquiring into the Sangāyana matters; and now that the Thai Buddhist Goodwill Mission has arrived in our land, we all sincerely believe that Thailand also will participate in the proceedings of the Chattha Sangāyana and will lend its heartfelt support for its success.

Your Mission discussed the Sangāyana matters with the members of the Executive Committee of the Union Buddha Sasana Council Ova l'Acariva Nayaka Mahatheras; Bhāranitthāraka Theras and Theras from the Groups to correct the Texts; and the Theras from the Groups to scrutinise the Texts; after that, You, Venerable Sir, and your colleagues also went to see the progress of works done on the buildings, which are near and around the Kaba-Aye (World Peace) Pagoda, and which are indispensable for the holding of the Chattha Sangāyana.

A Civic Reception was given to your Mission by the Mayor and the people of Rangoon, at the City Hall on the 25th May 1953 at 10 a.m.

There, You, Venerable Sir, uttered the following significant words —

(1) That Your Mission has been fully empowered by the members of the Sangha, the Government, and the people of Thailand;

(2) That Your Mission is satisfied with the zealous works done by the Burmese Bhikkhus, the Government of the Union of Burma and all the Buddhists in the Union;

(3) That you opine that Thailand should also participate and co-operate in the proceedings of the Chattha Sangāyana.

(4) That, accordingly, the Sangha, the Government and the people of Thailand are preparing to participate and co-operate in the proceedings of the Chattha Sangāyana and that they would discharge the duties entrusted to them.

On the strength of these declarations of great import by You, Venerable Sir, at the City Hall, we have come to the following conclusions —

1. That the Chattha Sangāyana is a concern which involves the co-operation and collaboration of all Theravāda Countries;
2. That it will terminate grandly and with splendid success, and will be the pride of all Theravāda Countries;
3. That, as the result of holding this Chattha Sangāyana, there will be better co-operation among the Theravāda Countries;
4. That the Theravāda Countries will be able to propagate the Buddha's Teachings throughout the world; and
5. Especially that the relations between Thailand and the Union of Burma will be as if the two countries are linked with gold and silver roads."

Cham Tuthatu Saddhammo !
May Buddha-Dhamma Reign Supreme Forever !



Venerable Phra Bhimoldham, leader of the Thai Buddhist Goodwill Mission inspecting the Pāli Text to be chanted in the Chattha Sangāyana.



M. Foong Sri Vicharna, Secretary, Department of Religious Affairs, Thailand handed over Kyats 1000. to Thado Thiri Thudamma U Thein Maung, Chief Justice of the Union and Vice President of the Union Buddha Sasana Council as a donation for the Chattha Sangāyana from the Thai Buddhist Goodwill Mission.

(copy)

ที่ น. ๔๐/๒๔๔๖

วัดเบญจมบพิตรดุสิตวนาราม
กรุงเทพฯ ประเทศไทย
๒๐ พฤษภาคม ๒๔๔๖

เรื่อง สารนิพนธ์ทำเชิญและแสดงความยินดี

ขอแสดงความยินดีกับการ เชิญเชิญวิสาขะโพธิธรรม มาถึงตามสังฆนายก
แห่งประเทศพม่า

ในนามของคณะสงฆ์แห่งประเทศไทย ข้าพเจ้าขอแสดงความยินดีในการที่
คณะสงฆ์พม่าร่วมกับรัฐบาล ไทยได้เชิญและได้เชิญวิสาขะโพธิธรรมมาเยี่ยม
ประเทศไทย ให้เป็นที่มาของแนวปฏิบัติในการสังคายนา สังฆกรรมประเทศพม่า
ในความอุปถัมภ์ของรัฐบาล พม่าจะสร้างความสุขความเจริญยิ่งใหญ่นั่นเอง ในคราวหน้า
และขอเชิญโยมพม่าในการที่จะส่ง รัฐบาลพม่า และขอเชิญโยมพม่าให้มาร่วมกัน
ในการต้อนรับปฏิบัติอย่างสมเกียรติ และขอเชิญโยมพม่าให้มาร่วมกัน
พระพุทธรูป เป็นศาสนาสถาปัตยกรรม เป็นศาสนาของโลก
เพราะเป็นศาสนาที่เป็นคุณประโยชน์ เป็นธรรม เป็นธรรมแก่การศึกษา
และได้เป็นอนุสรณ์ และยังเป็นศาสนาที่อยู่ในโลกนี้มาแต่โบราณกาลมาแต่
การเป็นโยมโยม เป็นศาสนาที่สร้าง บุญ และวิริยะกับสันติโลกโดยแท้จริง
และขอเชิญโยมพม่าที่มีเครื่องประดับอันดีเลิศ ที่มีความวิจิตร
เพราะฉะนั้น การที่จะส่งพม่า ในความอุปถัมภ์ของรัฐบาล ไทยให้มา
ปลุกและตั้งพระพุทธรูปมาอย่างงดงาม สดุดีสิ่งทุกอย่างเพื่อการศึกษา อัน
จักเป็นอนุสรณ์ในครั้ง ข้าพเจ้าในนามคณะสงฆ์แห่งประเทศไทย ขอเชิญโยมพม่า
สามารถความกับข้าพเจ้า

โดยเหตุนี้ ข้าพเจ้าจึงมีความยินดีที่จะส่งคณะรัฐบาลพม่า ไทยในทวีป
ให้มาส่งและรัฐบาลไทยได้เป็นภาคีในงานอันเป็นอนุสรณ์ครั้งนี้ เป็นอย่างยิ่ง
ในที่สุด ขอเชิญพม่าแห่งวัดบวรนิเวศ จงกลั่นหาในนาถุสสะพม่า
ของคณะสงฆ์และรัฐบาลพม่า จงประสิทธิ์วิสาขะโพธิธรรมให้บังเกิดผลอันดี
ทวีความผดุงไม่ เพลย.

ขอแสดงความยินดีอย่างสูง

วัน/เดือน/ปี
(สมเด็จพระวันรัต)
สังฆนายกแห่งประเทศไทย

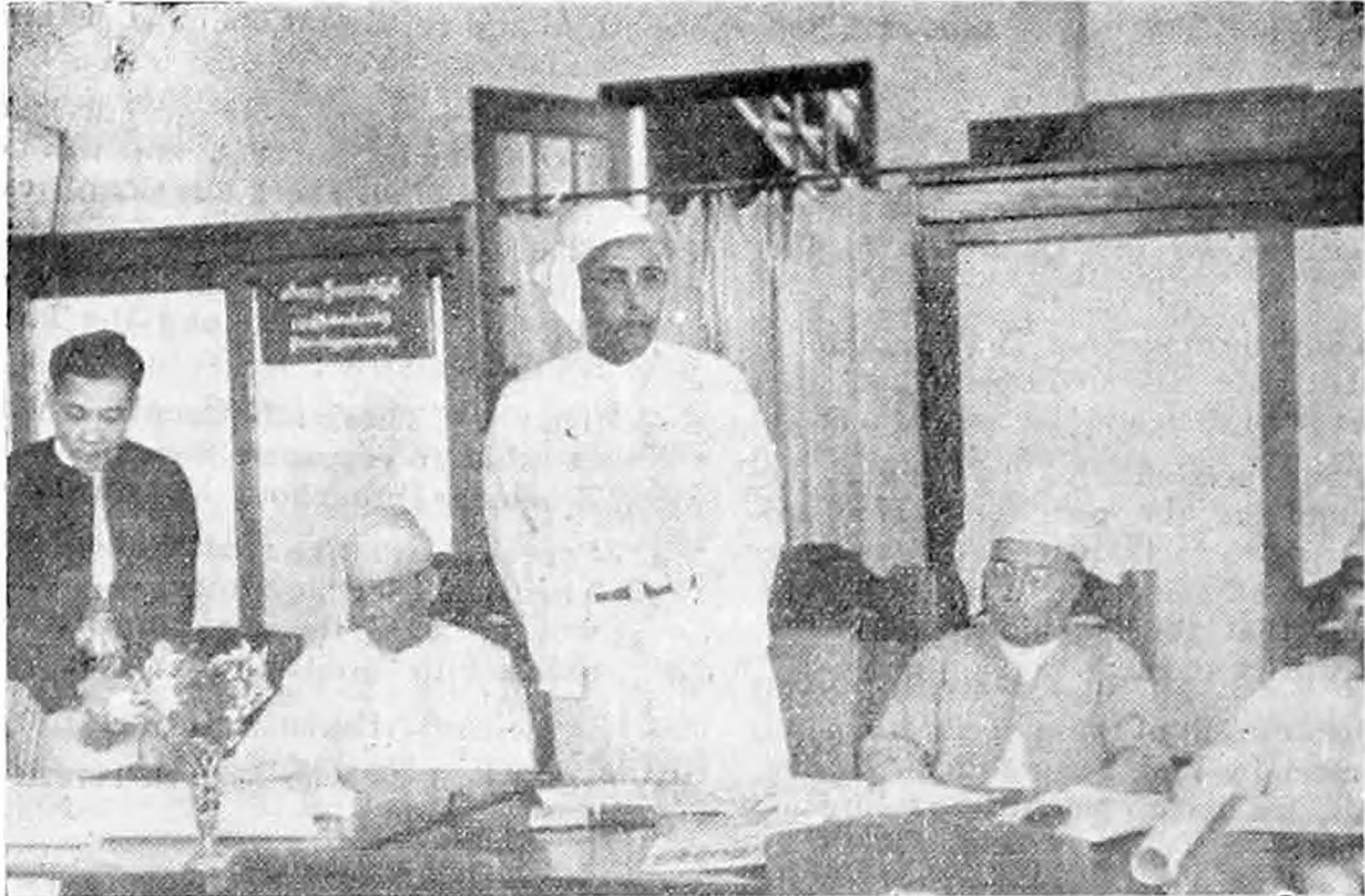


The Thai Goodwill Mission arriving at Mingaladon Airport.

At Left:

MESSAGE from the Venerable Somdet Phra Vanarat, President of the Ecclesiastical Council of Thailand:—"On behalf of the Sangha of Thailand, I thank the Mahatheras and the Government of the Union of Burma for inviting the Thai Buddhist Goodwill Mission to Burma to consult with them on the Sangāyanā matters.

The Buddha's Sāsana is the most magnificent in the world. It abounds in the richness of the qualities of the Buddha-dhamma and is in every way glorious. The thing that can give peace to the world is the Tipiṭaka, which is the essence of the Buddha's Sāsana. So, I offer my earnest wishes for the success of the Chatṭha Sangāyanā, for which so much has already been done by the Burmese Mahatheras and the Government of the Union of Burma."



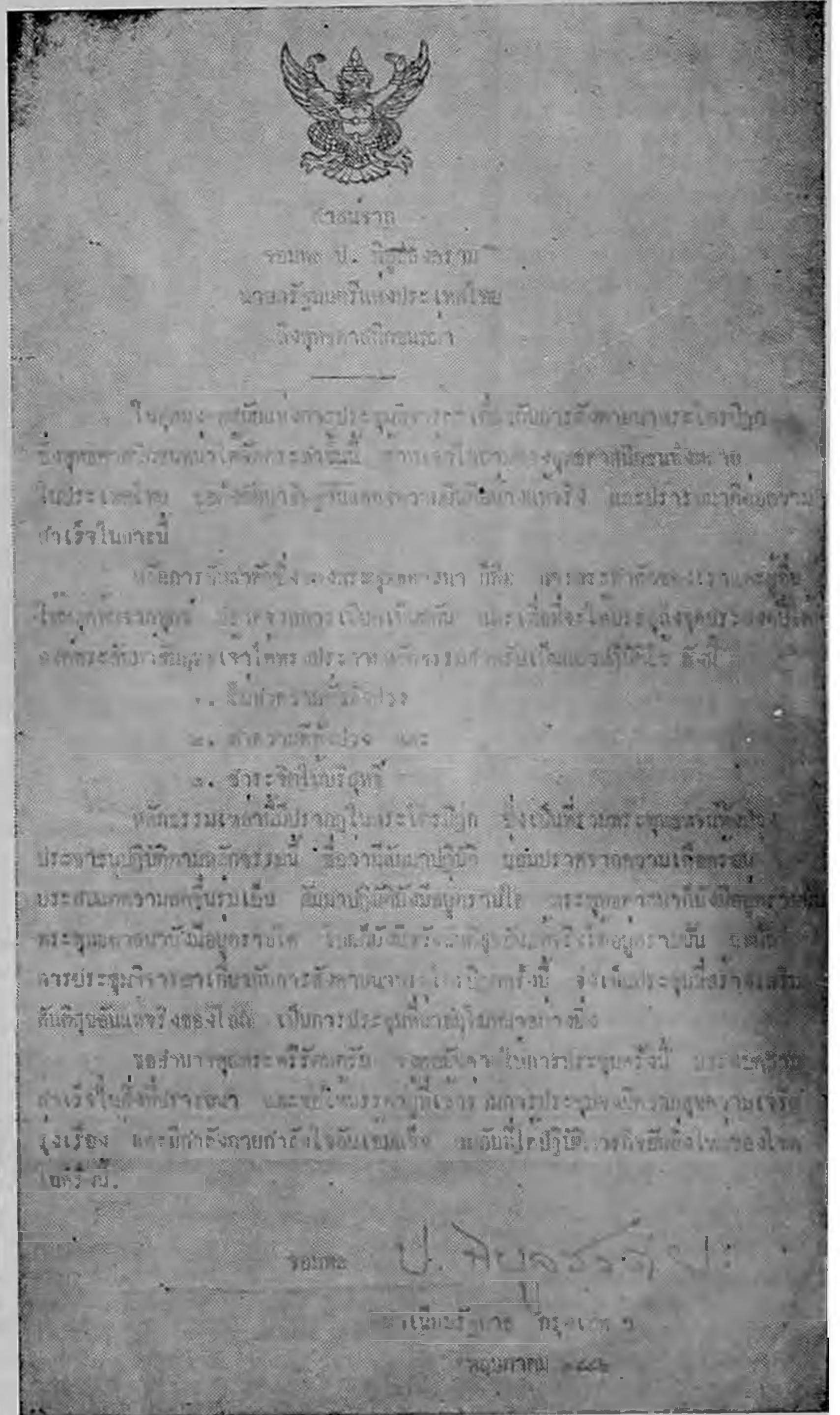
Above:- The Thai Buddhist
At left, The Honourable U Win, Minister of Home Affairs, address of welcome to the Thai
Sitting:- Thado Thiri Thu Ihamma U Tejapala, President of the Union Buddha Sasana Council, General and Honorary Secretary



The Thai Buddhist Goodwill Mission at the Airport.

At Right:

MESSAGE from His Excellency Field Marshal P. Pibun-Songgram, Prime Minister of Thailand to the Burmese People expressing congratulations and best wishes for the success of the Chattha Sangāyanā, and mentioning that the Great Buddhist Council, the Tipiṭaka Sangāyanā, is for promoting the real peace and bliss of the world and is worthy of admiration. He further calls the following blessings: "May the Triple Gem bless this Great Buddhist Council with success, and may all who participate in the Great Council gain happiness and prosperity, endowed with physical and mental forces suitable to their great work and energy in this Chattha Sangāyanā."



Goodwill Mission at Botataung Pagoda.

of Religious Affairs and National Planning giving an Buddhist Goodwill Mission on 24-5-53.

Maung, Chief Justice of the Union and Vice-President of the Union Buddha Sasana Council.

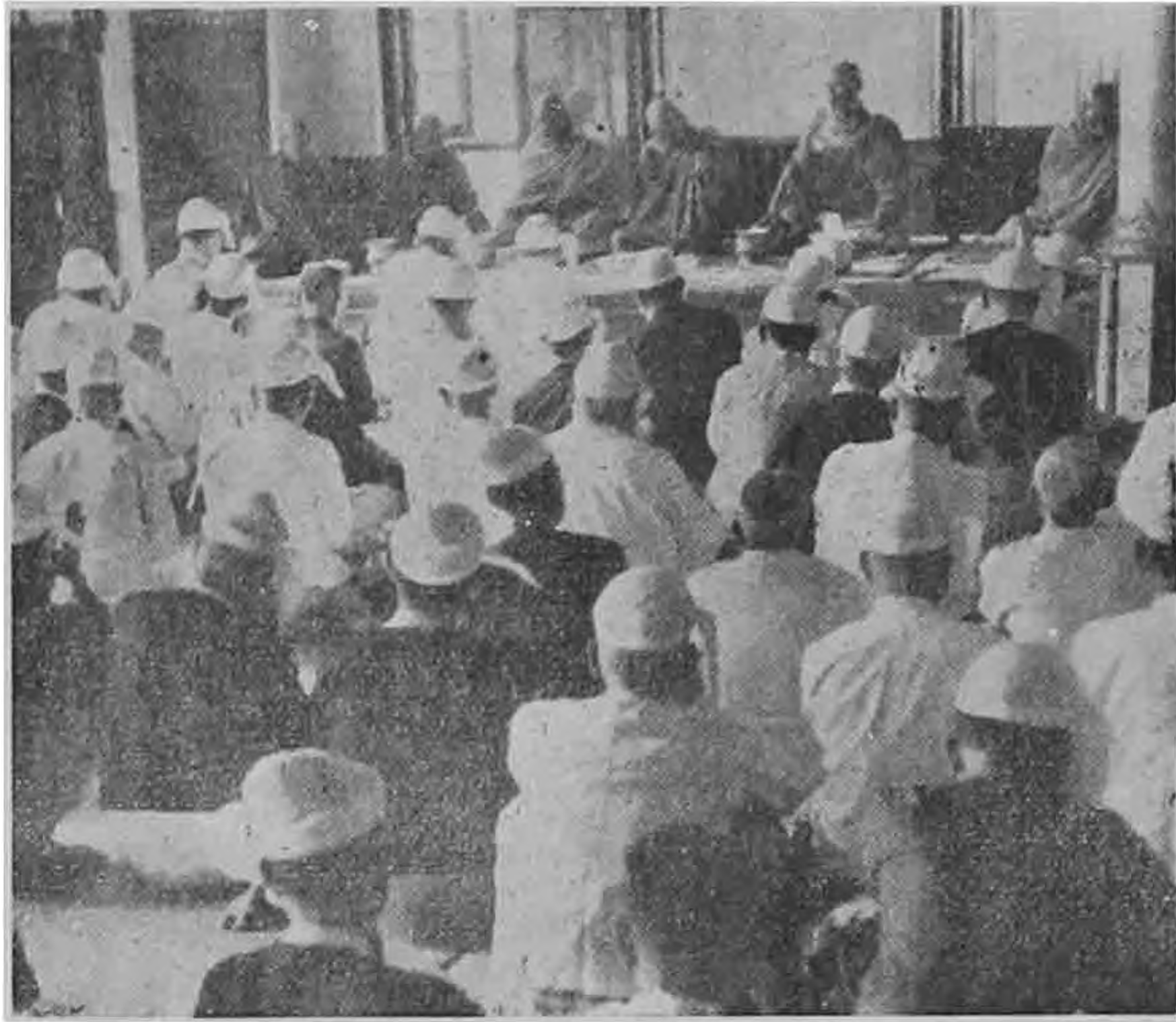


The Thai Buddhist Goodwill Mission returned on 6-6-53.

THE BENCH AND THE BAR PAY HOMAGE

AS token of their reverence to the Three Jewels — the Buddha, the Dhamma and the Sangha, the Judges of the Supreme and the High Court, the Magistrates and Judges of Rangoon and Hanthawaddy headed by Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union and the advocates and lawyers headed by Thado Maha Thray Sithu U Chan Htoon, Attorney General assembled at U Ba Yi's Zayat at the foot of the Shway Dagon Pagoda at 7 a.m. on the 1st. June 1953. Thence they went up

to the platform of the Shway Dagon Pagoda. On reaching the platform, they circumambulated the Pagoda clock-wise, and gathered at the Tazaung (Shelter) of the Zetiyingana Society, where the Vinaya-dhara Mahatheras had already assembled. The Mahatheras gave the Five Precepts to the audience. After that, the Bench and the Bar made addresses of veneration to the Mahatheras, explaining to them why they had assembled there.



The Chauk-htat-gyi Mahathera then gave good advice to the gathering. After the discourse, the Chief Justice of the Union offered some Canonic Books to the Mahatheras, and shared merits after the ceremony.

The people were served with Mon-hin-ga (a Burmese delicacy relished by all Burmans and all who visit Burma) and coffee; after which the Judges and lawyers returned to U Ba Yi's Zayat, whence they dispersed.

Burma Mission at Margherita

THE Burma Hill Tracts Buddhist Mission Organisation, subsidised by the Union Buddha Sasana Council, at the request of the Shan people in Assam, deputed a Buddhist Mission headed by Bhikkhu U Paññawuntha, U Sandima and U Tikkhanatissa, to propagate Buddhism in Assam. During Tabodwe 1314 Burmese Era, (month of January 1953) this Organisation deputed another Mission containing ten Bhikkhus headed by U Paññawuntha.

At present, Buddhist Missionaries are working in nine places in this region, Margherita being the principal place.

This Organisation is giving its best help to the Mission both in cash and kind. Response and co-operation are coming from Assam as witness the following address of welcome.

Inaugural Address of Distributing Ceremony of Burma Goodwill Mission Held in Margherita on 3rd May 1953.

by

S.P. Baruya.

On behalf of the Reception Committee and the gentlemen and ladies present here, I extend my hearty welcome to the Burma Goodwill Mission. The world leaders in the face of destruction and miseries are longing for world peace. They are optimists and therefore with a view to achieve world peace, they have been declaring freely and unequivocally that goodwill will inevitably bring peace to the world. We too have as in previous times accepted whole-heartedly this Goodwill Mission which is an asset to world peace and a pioneer of Buddhist progress at the present time.

This Goodwill Mission after touring big towns and cities in Assam in 1948 did create such a unity and goodwill

between Burma and India to be a strong and inseparable bond and this success was based purely on the Buddhist religion. Being in close touch with goodwill and affection, the Buddhist society became seriously alive to its spiritual improvement. The Secretary to the previous Mission was U Ba Tin. The present President, Venerable U Punnya Vansa is known to us as the President of the previous missions. This mission arrived in Assam in the year 1950 and presented itself to Buddhist brothers living in Assam with various sorts of gifts and presents and a distributing ceremony was celebrated with pomp and grandeur in the Bara Fakial Behar. The people of Assam tried their utmost to accord sincere reception to the Mission on that occasion. The Mission has again arrived this year amidst us with the intention of strengthening the tie of friendship with various gifts. We are grateful and indebted to it for its repeated demonstration of goodwill and sincerity. This Mission may sound something mysterious to others but to the Buddhist world it is as old and familiar as anything, for, in the pages of former annals, it is clearly seen that the great King Asoka did not even hesitate a moment to send his dearest son and daughter, Mohendra and Sanghamitra to Singhal (Ceylon) for preaching Buddhism. Besides this history shows ample evidences of hundreds of Buddhist missionaries who were sent to distant countries like Greece, Egypt, Burma, Siam, Indochina, Cambodia, China, etc. It will not be an exaggeration to say that the emperor Asoka treated the spread of the Dhamma as the only glorious and noble deed.

I, lastly pray — may this Mission achieve its glory far and wide.

A Visitor's Views

BY

Dr. Irene Bastow Hudson, M.B., B.S.

(London),

M.R.C.S., L.R.C.P. (London and England),

L.M.C. (Canada.)

AFTER a brief 20 days in Rangoon, it is not easy to compress one's ideas and judgements into a few lines. Beauty of the country; hospitality and generosity of the people claim first attention. Then the vast destruction caused by the war's constant bombing in Rangoon, which was formerly a magnificent city, meets one at every turn. Yet, the great Pagodas are standing; many shrines are restored. The precincts are in good repair and kept clean, and the monasteries are standing and in full use. No wars and no Communism have shut up the schools and training colleges, and Bhikkus are as numerous as ever, going about their usual occupations. Round Rangoon they are no longer needed to tend the sick, as trained nurses are employed in the Hospitals and Clinics.

After invasions, bombings and troubles up to quite recent days it is wonderful that a people like the Burmese have the heart to organize the Sixth Great Buddhist Council.

Burma is not yet industrialized; Burma has not yet developed her very rich natural resources, but the real wealth of a people is in their hearts and not their bank accounts. Theravāda Buddhism is many centuries old in Ceylon and in some countries, but nowhere is it more thoroughly alive and active than I found it in Rangoon. The new journal "Light of the Dhamma" is one instance of this; the International Meditation Centre established at the Hermitage under the guidance of the Ven. Mahāsi Sayādaw is another. The new training college for Bhikkhus near the Kaba-Aye Pagoda is to encourage its scholars "to point out the WAY to other men."

It has often seemed that Theravāda Buddhists took little interest in Meditation, or advanced studies, so it is a comfort to me to find that the Burmese are taking both aspects of a monk's work into consideration.

The Sixth Great Buddhist Council will make searching demands upon all Pāli scholars. Inscriptions and texts must be translated and checked and even corrected, until there can be no doubt left unsatisfied.

This huge work, when completed, in about two year's time, will be a monument to the industry and integrity of all Buddhist scholars. All Buddhists will be proud that such a task should be completed in their time.

May the soul of the Burmese people remain always united with the Buddha's teachings, which contain Philosophy, to give thought, Science with which to carry on material life and loving-kindness (Metta) which oils and blends the other two.

Leaders of Buddhist Thailand



His Holiness, the Supreme Patriarch of Thailand

His Holiness Somdet Vajirayannavongs, Supreme Patriarch of Thailand is the head of the strong Sangha. His Holiness, the Supreme Patriarch of Thailand had a strong desire to visit Burma in connection with the holding of the Sixth Great Buddhist Council, but owing to his old age, he has passed his 81st. birthday, he could not do so. However, he sent the Buddhist Goodwill Mission headed by the Venerable Phra Bhimoldham, Ecclesiastical Minister for Administration of Thailand, and sent a message along with that Mission which is reproduced on the front page of this issue.

THAILAND, as befits a land where the Buddha-Dhamma is enshrined in the hearts of the people, has Buddhist leaders who are examples to their countrymen and so are leaders in the true sense of that word.



His Excellency Field Marshal P. Pibun Songgram, President of the Council of Ministers of Thailand.

He offers his earnest good wishes for the speedy success of the Chattha Sangāyanā, and the message which he recently sent to the Sangha and the people of Burma is reproduced on page 7.

This great and pious administrator is doing a great deal for the propagation of Buddhism concurrently with his good works in Thailand, realising that the welfare of the country depends on the flourishing of the Sāsana.

RETURN OF THE THAI MISSION.

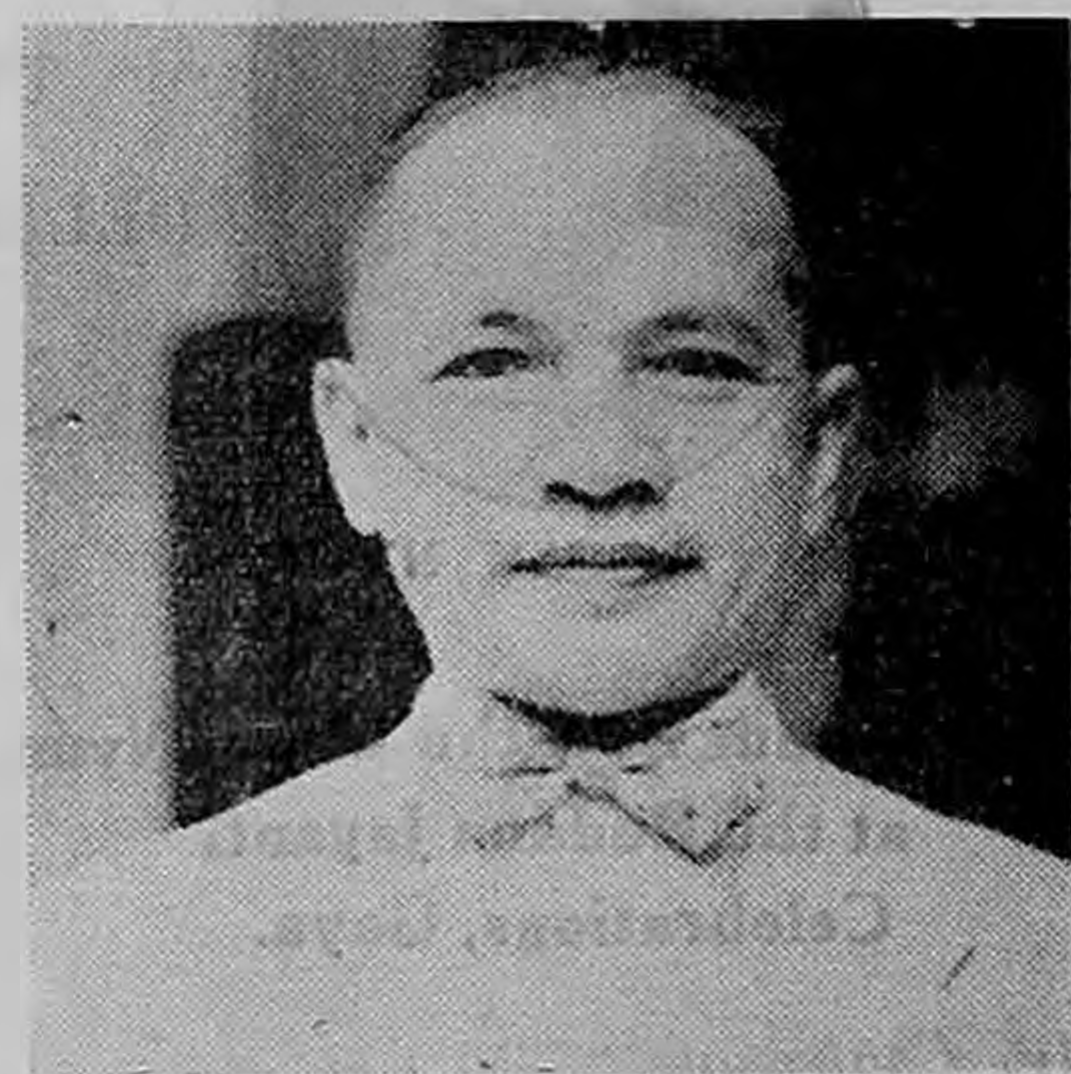
The Thai Buddhist Goodwill Mission returned to Bangkok on 6th June 1953 but their leader Ven. Phra Bhimoldham, Ecclesiastical Minister for Administration of Thailand, proceeded on pilgrimage to India taking three bhikkhus, while two samaneras remained in Burma.

Ven. Phra Bhimoldham, leaving one Bhikkhu at Nālanda University and another in Ceylon, returned to Rangoon on 30th June 1953 and on the same day left for Bangkok leaving two samaneras, one at Payagyi Kyaung-taik and the other at Hna-kyai-shit-su Kyaung, Thayettaw Kyaung-taik for the study of Burmese and the Tipiṭaka.



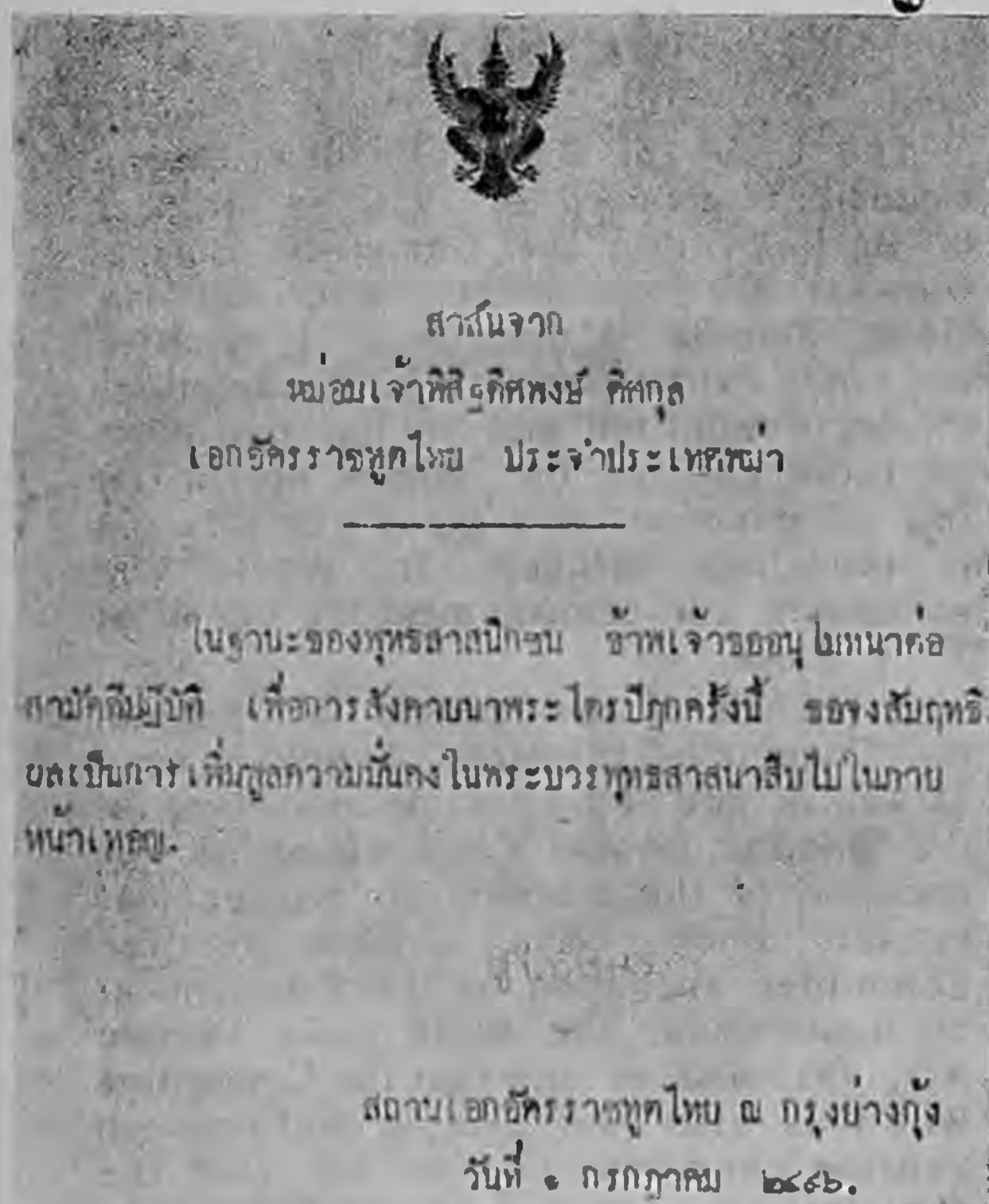
His Majesty, King Bhumibol Adulyadej, Upholder of the Buddhist Faith in Thailand.

Buddhism being the national Religion of Thailand, the King assumes the title of "the Upholder of the Buddhist Faith in Thailand". His predecessors had made magnificent gifts of a complete set of Tipiṭaka—Thai Edition and also some other books, printed in Roman characters to the Pali Text Society of London. The Thai Tipiṭaka edition both in Thai and Roman characters are indispensable in collating the Texts to be incorporated in the Chattha Sangāyanā. His Majesty King Bhumibol Adulyadej, being a young and devout king, is doing his best for the promotion of the Buddha's Sāsana, befitting his Royal title.



His Excellency, Royal Thai Ambassador, Burma.

His Serene Highness Prince Pisit Dispons Diskul, His Thai Majesty's Ambassador Extraordinary and Plenipotentiary to the Union of Burma has been with us but a short time and already has endeared himself to Burmans, winning their high regard and esteem as a good Buddhist and who is helping in every way the propagation of the Buddha's Sāsana.



**Royal Thai Embassy,
Rangoon 1st, July 1953.**

As a Buddhist, I am greatly rejoiced at the united efforts in making arrangements for the Tipiṭaka Sangāyanā and pray that it may be blessed with success for the increased stability and glory of the Buddha's Sāsana in the future.

Sd: Prince Pisit Dispons.

A STEP FORWARD

Bodh Gaya now managed by Committee having Buddhist Representation.

TWO thousand five hundred and seventy seven years ago, Prince Siddhattha, having seen that a life of luxury is low, vulgar, worthless, and but ends in misery, and that equally, a life of penance and overstrict austerity is low, vulgar, worthless, but ends in misery, practised vipassanā and reached that pinnacle for which there is no other name but Nibbāna.

He gained the perfect Omniscient Enlightenment of a perfect Buddha under the Bodhi Tree where now stands the Bodh Gaya Temple near Benaras in India. This then became the most hallowed spot for Buddhists the world over.

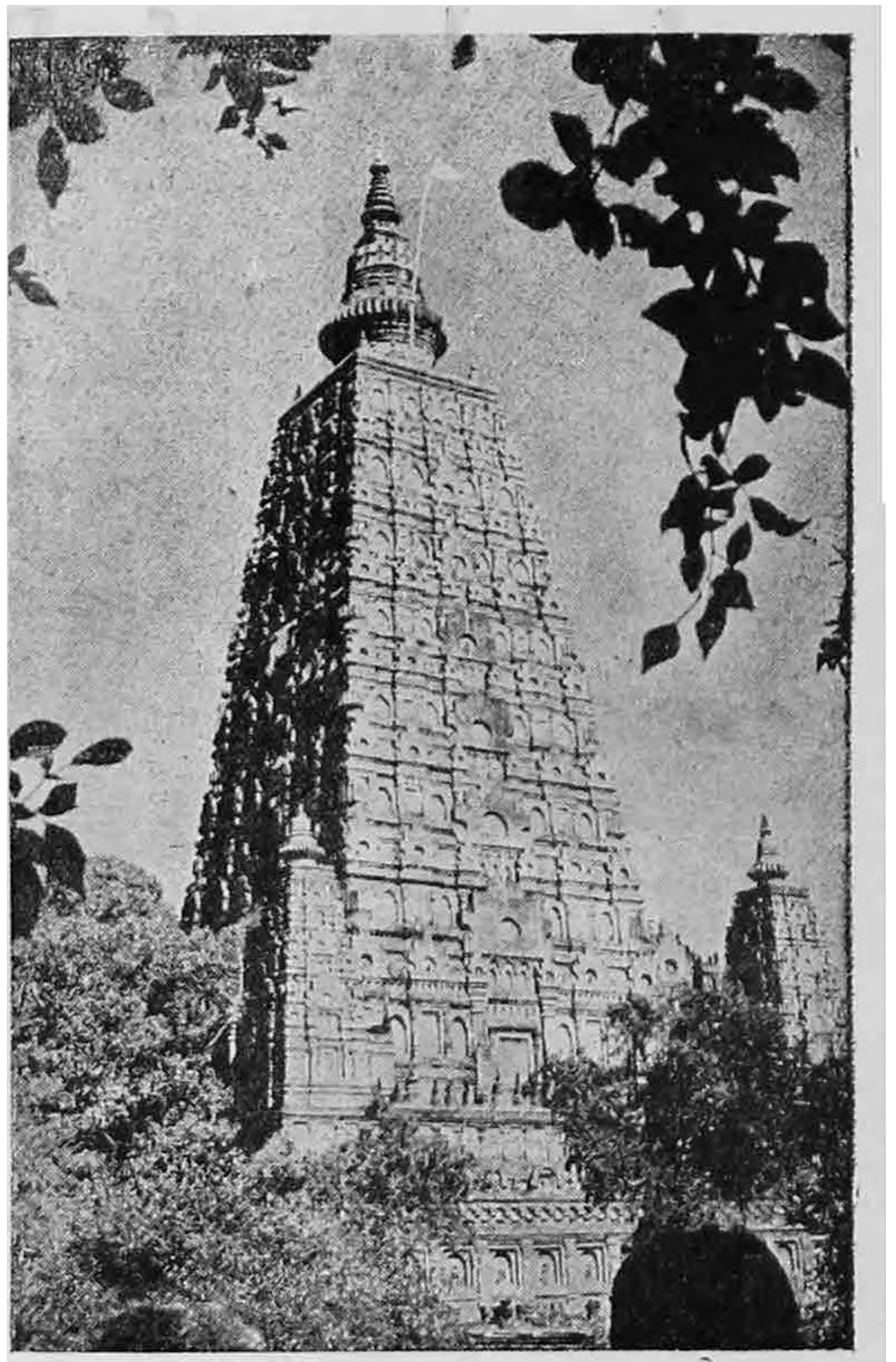
Due to various causes, Buddhism was almost strangled in the land of the Buddha, and although the great Emperor Asoka had built the Great Bodh Gaya Temple, the Buddhists were at a later date in India's history, driven out of the district and four hundred years ago a Hindu ascetic settled there and took over the Temple. His descendants although they allowed animals to wander at will over the hallowed spot and otherwise neglected it, refused admission to Buddhists and even violently beat out those Buddhists who wished but to worship there.

The noble Anagarika Dharmapala of Ceylon, seeing this sorry state of affairs, with the Temple neglected and desecrated, made a vow to restore it to its rightful owners, the Buddhists.

We cannot (and should not) reiterate all the sad story of how his many attempts were foiled and frustrated, except to mention that this great and good man never abandoned his efforts up till the day of his death.

Committee now appointed.

On Wesak Day (May 27th, 1953) at least a step forward was made, when after years of mismanagement, a Committee of Management was formed. This committee consists of nine persons of whom four are to be Buddhists. Burma sent two delegates, Sithu U San Nyun, Retired Secretary, Ministry of Judicial Affairs, Chairman of the Propagation Sub-Committee and U Ba Din (Chatthin) Honorary Treasurer of the Union Buddha Sasana Council respectively who took the following message from Burma.

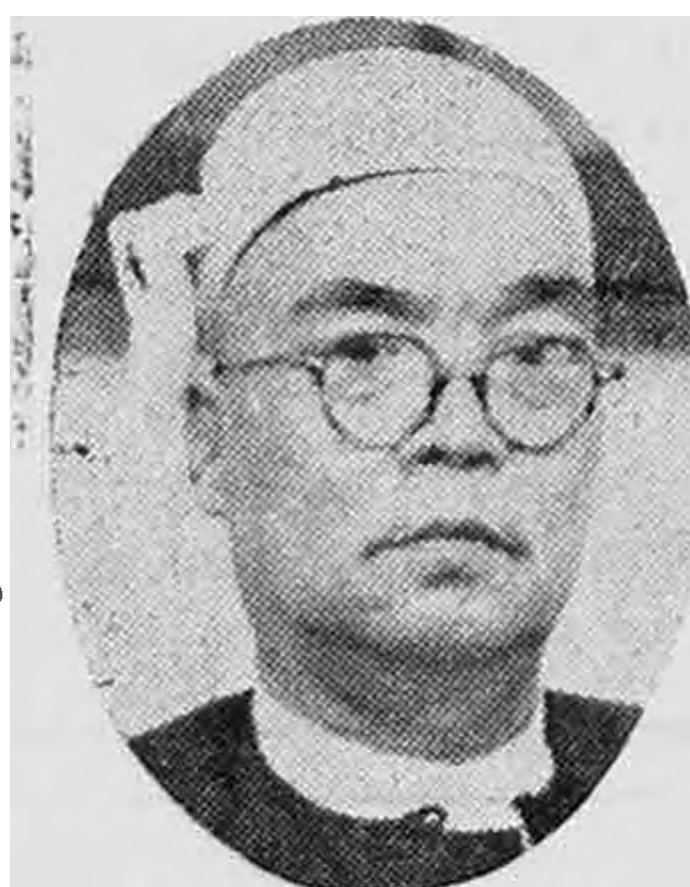


Buddha Gaya Temple



Sithu U SAN NYUN.

BURMA'S TWO DELEGATES



Chatthin U BA DIN.

Speech made by Sithu U San Nyun at the Buddha Jayanti Celebrations, Gaya.

Mr. Chairman,

My Hon'ble colleague U Ba Din and myself beg to associate ourselves in the noble utterances made by our Burmese Ambassador, His Excellency Maha Thray Sithu U Kyin.

His Excellency, in fact, has very accurately voiced the general opinion and aspiration not only of the Burma Buddhists, but also that of the whole Buddhist world.

This sacred spot, where Buddha Gautama attained enlightenment 2542 years ago, had been sanctified over and over by the fact that all previous Buddhas also had obtained omniscience at the very same spot and all future Buddhas are also to attain Samma

Sambuddhaship at the same place. Hence this hallowed spot, now covered by the Bodh Gaya Temple built by the great Buddhist King Asoka, is to the Buddhist world the holiest in the universe.

Sir, the newly appointed Bodh Gaya Temple Management Committee have a heavy responsibility before them. They have our best wishes for success and Burma Buddhists are prepared to co-operate with them for the proper management of the temple. We earnestly hope that they will always uphold the fundamental right of all Buddhists to a freedom of worship in their own temple.

Sir, with your permission, I would now read the message of goodwill and congratulations to the committee from the Union of Burma Buddha Sasana Council representing Buddhists of all Burma.

Rangoon Dated the 24th May 1953.

Message

The Union of Burma Buddha Sasana Council, established in 1950 by an Act of Parliament of the Union of Burma, presents its Compliments to the Buddha Gaya Temple Management Committee and offers Felicitations and Congratulations to the Committee and to the Buddhists of India and of the whole world on the achievement of a great step forward in the long struggle to regain the possession and management of our Most Holy Place.

On behalf of the people of Burma, the Council is, therefore, happy to send Delegates and to associate ourselves in the Buddha Jayanti Celebrations on this occasion of the transfer of management of the Bodh Gaya Temple to the Committee appointed by the Government of Bihar under the Bodh Gaya Temple Act, 1949; and is sure that the Committee will look after the Temple and improve existing conditions and so act that the Buddhist peoples of the world can at last feel that they are indeed well on the way to entering on their lawful heritage.

May the Celebrations be entered into in happiness and prove a happy augury of future success. May all Beings be Happy.

Sd. Thado Thiri Thudhamma
U Thein Maung
Chairman,
Union Buddha Sasana Council.

Burmese Ambassador Says Greater Buddhist Representation Desirable.

Among the many distinguished people who participated during the historic ceremony was the Burmese Ambassador in India, H. E. U Kyin.

The Burmese Ambassador, U Kyin, addressing the gathering said: "Over 2,500 years ago on a full moon day at about this time of the year, Prince Siddhattha of the Sakyas who had abandoned his princely and worldly powers, attained at this spot the perfect insight of Supreme Enlightenment. From this spot the teaching of all enlightened ones spread throughout the universe for the benefit of mankind".

"Human devotion has made this shrine of Buddhism a spiritual and phenomenal centre of the Buddhist world. Religious contact of Burma with India which is now as old as 2,500 years was the very foundation of Burma's attachment with India to-day".

"In recent times King Bagyidawpaya and King Mindon sent their envoys to Bodh Gaya and Prime Minister U Nu had himself visited this shrine during the last two years and made personal enquiries into the progress of the matter relating to the popular management of the temple".

"While expressing gratitude to your Government the Burmese Buddhists would like to submit their views that a wider representation of Buddhist interest is still desirable in regard to the management of this first shrine of Buddhism. I am making a token donation for maintenance of the Temple but I dare say the token donation in no time will be multiplied".

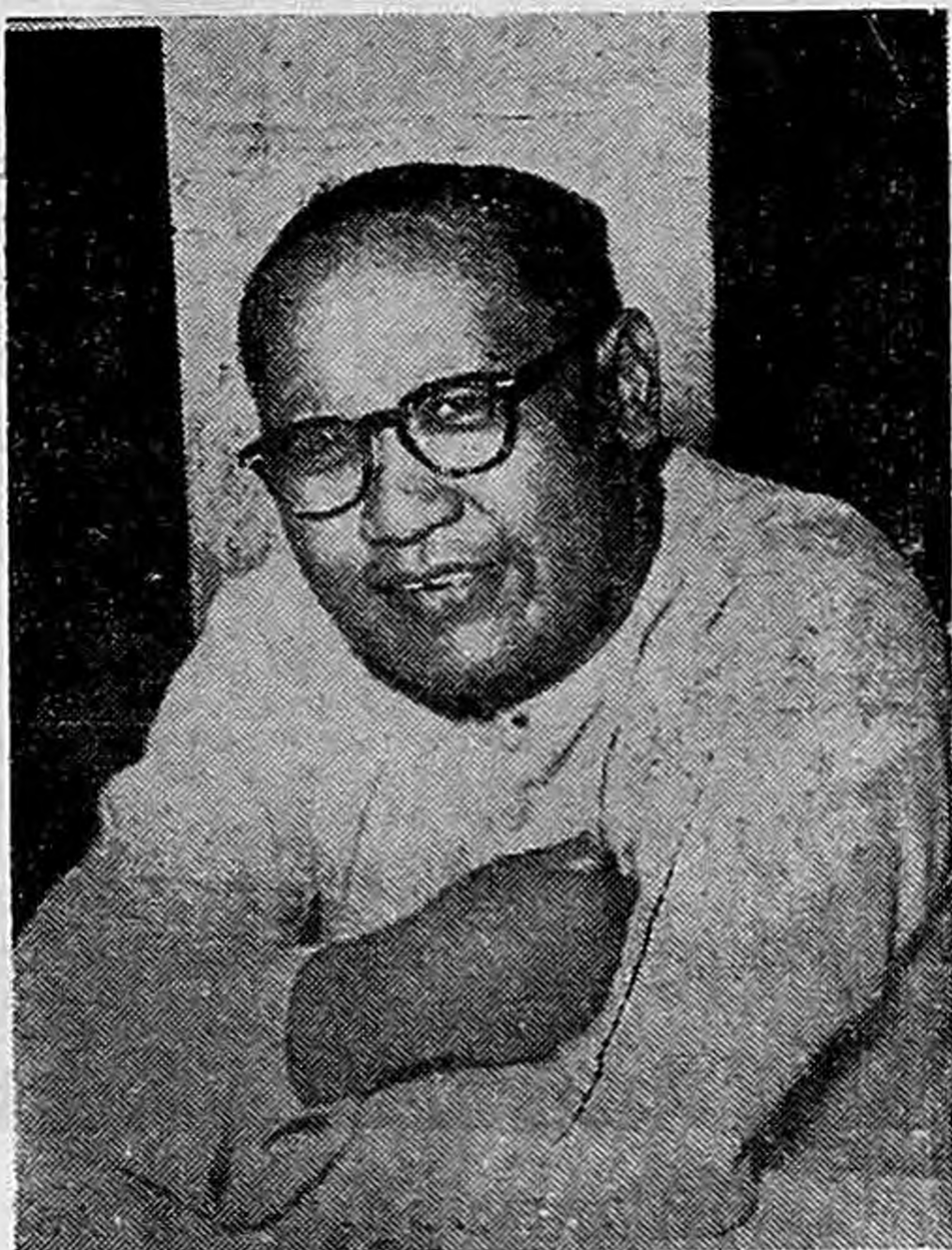
Managing Committee's first Acts.

The following from the Maha Bodhi Journal is pleasing in that it shows that the Bodh Gaya Temple Managing Committee has made a good commencement.

"The first formal meeting of the Buddhagaya Temple Committee nominated by the Government of Bihar was held at Gaya on the 26th April last at which a number of important decisions were taken. One of the most important was the appointment of a care-taker to look after the affairs of the Temple. Since the Government of India withdrew its custodian several years ago, the temple has been deprived of a person in authority to look after its needs and prevent thoughtless visitors from damaging the priceless objects of art. The first step taken by the Committee is therefore worthy of commendation.

Some of the other important decisions of the Committee are the appointment of two bhikkhus to conduct worship in the temple ... one of whom is to be maintained by the Maha Bodhi Society of India, ... the placing of a charity box inside the temple for making offerings, and giving a thorough cleaning to the temple and the surrounding areas. We have no doubt that the Buddhist world will be happy to know about these decisions which will go a long way to improve the condition of their most sacred shrine."

Burma Loses Two Great Men.



U Tint Swe

BURMA, and Buddhism, has lost two men of goodwill, and that is also the whole world's loss.

We can but say: "Sabbe Sankhārā Aniccā" and take some consolation in remembering: "Just as the man returned from a journey is met by his relatives and friends,

So the man of good deeds will be welcomed in his new life by those good deeds."

Only one of these great men was actually a son of Burma, but both had done signal service to Burma.

U Tint Swe, 46, Burma's Ambassador to Ceylon died of heart-failure in his home in Colombo on 15-6-53 and his body was cremated according to Burmese rites on 20-6-53.

The news of his death come to us and the people of Burma like a bolt from the blue. The Union Buddha Sasana Council sent a message of condolence to Mrs. Tint Swe saying that U Tint Swe's untimely death is an irreparable loss to Burma and the Buddha's Sasana at a time when Burma is preparing at full speed for the holding of the Chaṭṭha Sangāyanā and for which he had worked so ardently and whole-heartedly.

May he take rebirth in the Happy Course of Existence (sugati)!

CONDOLENCE TELEGRAM:—

"MRS TINTSWE
UNILEG
COLOMBO

UNION BUDDHA SASANA COUNCIL BY SPECIAL RESOLUTION ON BEHALF OF BUDDHISTS OF BURMA EXPRESSES DEEPEST SYMPATHY CONDOLENCE YOUR SAD LOSS STOP

BUDDHA SASANA COUNCIL."



Dr. Syama Prasad Mookerjee.

DR. Syama Prasad Mookerjee, 52, leader of the Hindu right-wing Indian Opposition Party died of pleurisy on 22-6-53. His funeral took place at Calcutta on 23-6-53. The news of his death was a shock of grief to us. He had done great meritorious deeds in helping us to gain portion of Sariputta and Moggallana's Sacred Relics for permanent enshrinement in Burma. His helpful deeds, while in Burma, the year before last, are treasured in the hearts of the Burmese people and his death removes a great friend and leader in the movement for the revival of Buddhism in India. The Union Buddha Sasana Council sent the following message of condolence to his bereaved family at Calcutta:—

"The Maha Bodhi 4A, College Square, Calcutta. 12

UNION BUDDHA SASANA COUNCIL BY SPECIAL RESOLUTION ON BEHALF OF BUDDHISTS OF BURMA EXPRESSES DEEPEST CONDOLENCE FOR UNTIMELY DEATH OF DR. SYAMA PRASAD MOOKERJEE STOP PLEASE CONVEY THE COUNCIL'S SYMPATHY TO HIS FAMILY IN BE-
EAVEMENT.

BUDDHA SASANA COUNCIL."

Buddhists are Valued Citizens of Pakistan Says Dr. I.H. Qureshi.

Buddhists are respected and looked upon as valued citizens of Pakistan, a country which contained numerous Buddhist monuments, said the Honourable Dr. I.H. Qureshi, Minister for Education, recently addressing the inaugural meeting of the Pakistan-Ceylon Cultural Association.

The Education Minister, who was elected the president of the Association, said that Buddhism remained longer in the parts forming Pakistan now than in India. There

were great archaeological monuments of Buddhism in West Pakistan; and in East Pakistan there were still men practising Buddhism as a living faith.

We are indeed glad to have the assurance that just as Burma values her Muslim population, who, though a minority, are among the most prosperous of our citizens, so Pakistan also values her Buddhist countrymen.

THE MAN AND THE MOUNTAIN

Fortitude, endurance, perseverance will conquer all things, or as an old Burmese saw runs:

လှိုင်းကြီးလှေအောက်၊ တောင်ကြီးဘဝါးအောက်၊
"How high the waves may be,
They'll come under the fleet;
How high a mount may be,
'Twill come under one's feet."

When Tensing Nortkey succeeded in setting his feet on the top of Mount Everest, the highest peak in the world, the news of his conquest and great achievement was flashed throughout the whole world. Thousands of congratulatory letters and telegrams flew into Tensing's cosy home. Everyone started claiming that Tensing belongs to his place or community by some way or other. Nepal claims that he belongs to Nepal, and India claims that he is an Indian national.

However, we are going to write of Sherpa Tensing, not as a national of any country but as something more, as a Buddhist.

"Peace," sings the poet: "hath her victories no less than war" and those qualities which, in the heat of battle, when a man's blood is up, dealing out death to his fellow-men and strenuously dodging death himself, win him honour and renown are the more strong, the more high, the more worthy in winning the victories of peace with no such unnatural spur.

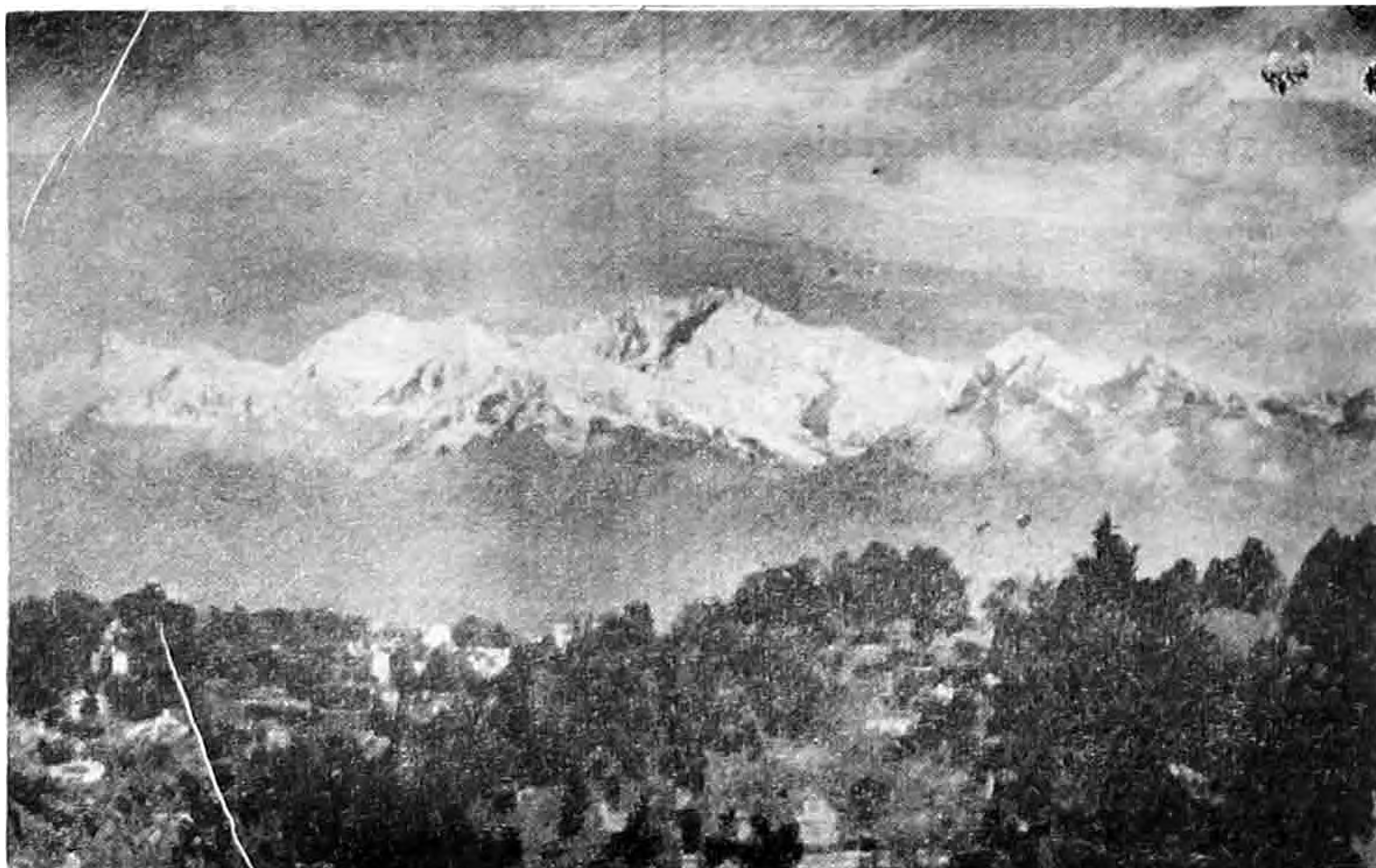
Such a victory of peace was that of Tensing Nortkey.

What an achievement it is, is hard to realise for the man who has not climbed mountains.

HOW HIGH IS MT. EVEREST?

"Every fourth form school-boy knows" that Mount Everest is 29,002 ft. high. But just how high is 29,002 ft? You can get a faint idea of it more than from mere figures if you imagine a place 5½ miles from where you are and then think of it as being that high in the air and of having to climb up to it. Or if you have climbed the more than one hundred steps to the platform of the Shway Dagon Pagoda and think of climbing 58,000 such steps, or, rather, the same height without any steps to help you, you may get a better idea of it.

Or again, if you look at the Great Shway Dagon, towering high into the air



THE HIMALAYAS, AS SEEN FROM DARJEELING.

and realise that Mount Everest is 89 times as high, you will get a better idea still. But even then, you need to imagine the added dangers and difficulties; the icy gusts of wind screaming round the ridges and glaciers, strong enough to blow a man into the deep chasms of snow where, with no hope of aid, he must freeze to death; the thick blinding snow storms; the sudden avalanches when mountainous masses of snow, ice and rocks come hurtling down the steep slopes crushing all in their path; the rarity of the air that makes each breath a labour and a pain, the necessity to go forward slowly or to retreat slowly, measuring each step and weighing it against one's carefully husbanded strength. Think of the height of Mount Everest in these terms.

BUDDHA PŪJĀ

ON THE ROOF OF THE WORLD

Overcoming all these dangers and difficulties, Tensing and Hillary, after many a defeat, persevered and finally reached the top.

The first action of Tensing was to pay homage to the Buddha and he said: "I dedicate myself afresh to the Buddha." He made an offering and sought the Blessings.

Here was a supreme moment in life. To be the first to overcome perhaps the most difficult and dangerous task there is, to conquer where so many had failed.

Tensing tells how after his Buddha Pūjā, he rose to his feet, waved four flags; Nepalese, Indian, British and United Nations, and then embraced his brother, the New Zealander Hillary, who in return patted him on the back until, breathless, they commenced the dangerous descent, as they had gone up, together.

BACK TO GREATER DANGER.

Here in the lower world they come up against greater dangers and difficulties than they had encountered on Everest. For had they perished on those icy slopes they would, it is certain, have had glorious rebirth together with all the good **Kamma** of brotherly endeavour.

Here they come to meet those who for petty political purposes would like to see a world divided that they might step in to slay; those who tried to start controversies. "Who reached the top first?" for instance.

Does it matter? Did they not both reach the top first? Who will say that this is not logic? Were they not brothers in endeavour? Could one have done it without another?

Without careful organisation, team work and good equipment, Everest would yet remain unconquered. All in the party, even the skilled workmen in far-off Britain who made the equipment, deserve their share of praise.

WE TOO, CAN CONQUER EVEREST.

More dangers yet await the heroes in the murkier air of the world. There is a greater Everest yet to be conquered. Tensing and Hillary, we believe, can conquer this mountain of **Avijjā** (ignorance).

The qualities of courage, of endurance, of awareness, sharpened by their conquest of Everest will help them in their further conquests. **Avijjā** may be likened to a high mountain which we all must conquer if we are not to slide ceaselessly round its grievous slopes. To conquer we need the organised plan of the Noble Eightfold Path that was disclosed by the Omniscient Buddha; the same qualities of *Sati* (mindfulness), the measuring of each step; the training that *Sila* (morality) alone can give; the wisdom to keep Right Understanding of our task and Right Mindedness, free from faltering. With these, though we may fail from time to time, if we have *Viriya* (energetic perseverance) we shall finally reach our goal. In this case a goal from which there is no return to any plane of existence.

U Hla Maung.



SHERPA
TENSING
AND
HIS
FAMILY.

The Sangāyanā MONTHLY BULLETIN

Vol. I No. 4.

R. No. 238

AUGUST 1953

Price 25 Pyas.

NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMBUDDHASSA.
VENERATION TO HIM, THE MOST EXALTED, THE PURIFIED, THE SUPREMELY
ENLIGHTENED BUDDHA.

SPECIAL CEYLON NUMBER



Message from the Sangāyanā Committee in Ceylon.

Adoration to Him, Blessed and All-Enlightened.

“MAY the Assembly of the monks of Maramma held for the stability of the sāsana perpetually shine forth free from all ills.

Blessing ! We send this message to you venerables, with respect, feeling and adoration.

Venerable Sirs, for a long time we are aware of the fact that both laymen and monks of Maramma shoulder the Sāsana of ‘The Threefold Gem’ with deep devotion and ever strive for its development. Thenceforth the mutual connection between the people of Lankā and Maramma exists to this day unhampered. When the report came that in the near future, the great Theras of Maramma will hold the sixth Council, we were greatly inspired with joy and delight. From the time you sent on mission a few venerable Theras and honorable laymen to seek the aid of the people of Lankā for the Council, greatly rejoiced, we were at pains to play our part in it with zeal. As it was informed we formed an executive committee of monks and a committee of laymen to help the above. Afterwards, we began actively the editing of the assigned books; and firstly we prepared the Vinaya Piṭaka (The Canon on Discipline) and Sanyutta Nikāya. We send them to you with this message through the venerable Buddhaddatta Mahā Thera and his retinue. Thus we shall bestow all the possible aid as long as this Council lasts.

“May this Sixth Council be completed soon and may it be a success in every respect.”

Thus we communicate,
The Executive Committee of the Monks of Lankā aiding the Sixth Council.

THE THAI CHATTHA SANGĀYANĀ TEXT RE-EDITING GROUP.

Bhikkhu Kiet Sukitti, Bhikkhu Chawin Saradam and Bhikkhu Dhammadhiraraja Mahamuni, representing the Chattha Sangāyanā Text Re-editing Committee in Thailand arrived at the Mingaladen airport on the 21st. July 1953 at 9 a.m. They were greeted at the airport by His Excellency, the Royal Ambassador for Thailand to Burma, and Thiri Pyanchi U Sein Maung, Chief Executive Officer of the Union Buddha Sāsana Council. They have

been delegated by the Sangha, the Government and the people of Thailand to represent their country in re-editing the Tipiṭaka to be incorporated in the proceedings of the Chattha Sangāyanā.

At right is seen the photograph of His Holiness Somdet Phra Vajirayannavongs, Supreme Patriarch of Thailand.

(We regret that in our last issue an error had been made owing to the wrong photo block being inserted.)



Two Buddhist Religious Missions meet in the Union of Burma.

The above group photograph is that of the Thai Chattha Sangāyanā Text Re-Editing Group mentioned above and the Ceylon Buddhist Religious Mission, of which we tell in more detail on page 6.

These honoured guests of the Union of Burma are shown at one of the shrines at the famous Shway Dagon Pagoda, where they paid their homage.

We are indeed overjoyed to have the opportunity to pay our respects in turn to them and to be so highly honoured by this dual visit of the leading Mahatheras from the Good Buddhist neighbours, Ceylon and Thailand.

May the shuttle of Goodwill spin ever faster between the three countries, weaving a carpet of undying Mettā.

“SĀDHU, SĀDHU, SĀDHU”

To Willing And Self-less Helpers.

WE are overwhelmed with gratitude to Mr. A. Colin de Soyza, Proctor, 12 Dam-bulla Road, Kurunegala, Ceylon, and below we publish the extracts from his letters sent to us.

“The Piṭaka books that were sent to you were sent by my uncle Dr. H.K.T. de Zylva, Sirinikethan, Kurunegala and myself and I would wish you to thank him direct.

The printing types were a gift from the said Dr. H.K.T. de Zylva, Messrs. N J. Cooray and Sons and self. I hope you would thank Messrs. Cooray too, of Demetagoda Place, Colombo.

I showed these types to the Mahasangaraja and the other Sayadaws and they had no comment to make. It was with great difficulty I managed to get the Conjoint letters. We are still not sure of the size you want. I am giving herein specimen of the next two sizes namely 21 and 16. On hearing from you I can give the order if my services are still necessary.

A Committee has been appointed by the Hon'ble the Home Minister to help the Sangāyanā. The Secretary of this body is Leelanda Caldera, “Anoma”, Nugegoda, Ceylon. How good if you would write to this body too. I live 60 miles away from Colombo

and had to pay several visits to Colombo to get the work properly done.”

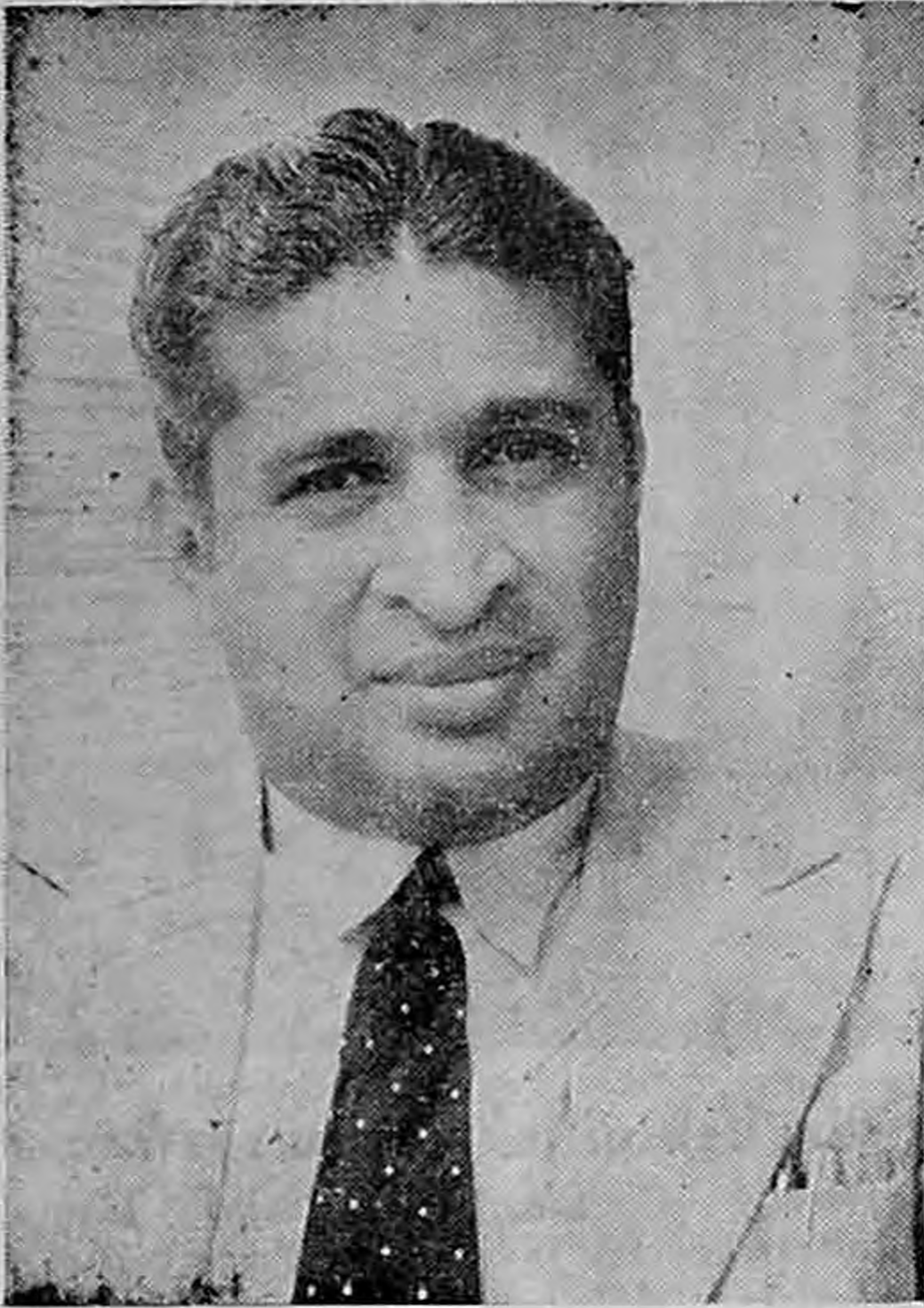
“I have placed the order for printing types of suitable letters of 21 point size. That is the bigger of the two sizes I sent. I have ordered ten of each letter. The Conjoint letters. I shall try to get the same number, if possible.

As soon as the types are ready, I shall try to pack them up separately with labels and send to you without delay.

I gave certain 16 mm films to the Hon'ble Mr. Chan Htoon. I hope they are useful. I have only one film of Buddha Gaya, Isipatana, Kusinera, Rajagiri, Sankassa, Sanchi, Delhi and Ganges. I intend making another film of these places with the idea of giving one copy to you all and one copy to Siam. I hope I would be successful in my attempt.

I hope you remember my taking films of Pegu when I accompanied your party there. These and those of Shway Dagon Pagoda, Peace Pagoda, Sulay Pagoda and Botataung Pagoda have come out very well and I have already given several shows here.”

PROMINENT PERSONALITIES OF LANKĀ CONNECTED WITH THE CHATTHA SANGĀYANĀ.



**The Honourable
Mr. Dudley Senanayaka,
Prime Minister of Ceylon.**

As a pious Buddhist devotee he earnestly strives his best to bring the Chatthā Sangāyanā to a great success, despite his other multifarious public duties. He has formed a high powered Committee to raise funds from the Buddhist public in order to contribute, as their share in the building programme of the Chatthā Sangāyanā, in the form of a building to be known as "Lankā Mandiraya". He is good enough to enter into correspondence with the Government of the Union of Burma in matters relating to the Sixth Great Buddhist Council and urged his Government to give its fullest support to its proceedings.

CEYLON is the shrine of the Omniscient Buddha's Tooth Relic, and as such is much revered by all the Buddhists in the world. The bondage of fraternity and friendship existing between Lankā and the Union of Burma since days of yore has never been broken, and has become stronger and stronger especially as now Lankā and Burma are co-agents and co-workers in the proceedings of the Chatthā Sangāyanā. The more we experience the benevolence and Mettā shown to us by this friend and neighbour of ours, the more we revere the Teachings of the Supremely Enlightened Buddha, and the more we love the people of Lankā.



**The Honourable
Mr. Ratnayake, Minister of
Home Affairs.**

He is an energetic and pious Buddhist who spends a lot of his time, amongst his other responsible public duties, in working out plans and giving advice to the Buddhists of Ceylon in matters relating to the Chatthā Sangāyanā. On the front page is seen the photograph of the Sangāyanā Committee in Ceylon attending a meeting held in his office to discuss with the members of the Burmese Mission the forthcoming Sixth Great Buddhist Council. When the Ceylon Buddhist Religious Mission visited Burma, he sent a message which we publish elsewhere in this issue.

SANDESO

Ceylon Sangāyanā Committee's Message in Pāli.

NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDHASSA

Sāsanatthikamā yā vattate Marammadesiyā
sabbhā saṅghassa suciram lasatam sū'
nupddulā.
Sotthi!

Sagāravā mayam sappatissā panāmapub-
bangamam sandesam imam pahirāma.

Bhadantā cirakālalo paṭṭhāy eva mayam
Lankiyyā jānāma ubho pi Marammadesiyā
gabaṭṭhā pabbajitā ca abhippasannā
ratanattaye sāsane uram datvā tassābhi-
vaddhiyā vāyamanti ti. Tato yevāmbhākam
Lankiyanam Marammadesiyanān ca añña-
maññasambandho yāv' ajja tanā pi suthi-
ram pavattate.

Etthantare yadā mhehi sutam Maram-
madesiye hi mahātherehi Chatthā Saṅgīti
ārabbhivate ti tadāmbhākam bhadantesu
adhikataro pasādo jāto, ulāraṇ ca piṭipā-
mojjam. Te mayam yadā bhadante hi
katipayatherovārā sagabaṭṭhamabāsāyā
dāteyyena idha pesitā yathāvuttam eva
saṅgītim adhikicca Lankiyanam sahāya-
tam apekkhamānehi, tadā tesam ajjhesa-
nam viditvā ativa pamuditā haṭṭhapaba-
ṭṭhajātā atrāttānā kattabbayuttakesu
kiocesu ussukkam āpannāmbha.

Tato vata mayam yathāniveditam
bhikkunam vidhāyakasabbham tassā upa-
tthambhikam gabaṭṭhasabbhān ca pati-
tthāpayimha. Atha yathānīyāditanam
ganthānam samsodhane uyyuttā paṭha-
mataram Vinayapitakam Samyuttāgamaṇ
ca abhisankharimha.

Tāni dāni mayam āyasmato Buddha-
dattassa nāyakattherapādassa niyyūdetvā
tam saṅgīsam saba iminā sandesena
bhadantānam santikam pesema. Evam
eva yāva ciram ayam saṅgīti vattati tāv
ambhākam tadadhikicca dātābham sabbam
sahāyā yathābalam dassāma.

Yathābhipatthitā 'yam Chatthā Saṅgīti
na ciren 'eva paripunnā nipphajjatu ti.

Ittham nivedayati
Chatthasāṅgītiyā upakārini Lankiyyā
kāraṇasabbhāti.

Sambuddhaparinibbanā
suddhivaramite sam-
vacchare Asāhisukka-
pakkhe catutthatithiyam
Kolambanarato pesitāyam.



Dr. G.P. Malalasekera.

Professor of Pāli and Oriental Studies in the University of Ceylon, and President of the World Fellowship of Buddhists.

When the Ceylon Buddhist Religious Mission came to Burma, he sent with them a message to the Mahātheras, the Government and the people of Burma, published on page 5.



THE SANGĀYANĀ

AUGUST 1953.

THANK YOU

HISTORY is replete with incidents which show how Burma had to seek the assistance of Ceylon and *vice versa*, in matters relating to the Buddha's Sāsana. From the time Burma was united during the reign of King Anawratha, relations between Ceylon and Burma were carried on continuously. In 1033 C.E., the king sent four of his ministers to bring him more copies of the Tipiṭaka for collating with the copies of the Tipiṭaka he already held at Pagan.

During the reign of King Narapati Sithu of 1173-1210 C.E., the Venerable Panthaku Manathera who visited Ceylon some years before that king's accession to the throne returned to Pagan. A few years later, the Venerable Uttara Jiva Mahathera with some other bhikkhus went to Ceylon from Bassein in a country boat. After a short time he returned to Burma, leaving one Mon Sāmanera by the title of Cha-pa-ṭa, who was ordained there and resided for a period of ten years. On his return to Burma after that period, he brought with him four Sinhalese bhikkhus who were ordained in Ceylon, for the purpose of filling up the quorum in performing the "upasampadā" (ordination) ceremony. Again in 1475 C.E. King Dhamma Ceti sent a Religious Buddhist Mission of twenty-two bhikkhus to Ceylon to pay homage to the Tooth Relic at Kandy. The king offered many valuable articles to the sacred Relic through the Mission, and requested the members to be re-ordained in Ceylon according to Vinaya (Rules). On the return of the Mission, King Dhamma Ceti built a "Sima" (place for ordination) at Pegu and gave it the name of "Kalayani" after the name of the river Kelaniya in Ceylon. After the construction of the Sima he caused all the bhikkhus in the land to be re-ordained according to the Vinaya (Rules) adopted by the Sinhalese Sangha. Subsequently, many bhikkhus from other parts of Burma and Thailand came to Pegu to be re-ordained. This is a most notable fact in the history of Burma where the bhikkhus were united in a true Theravāda tradition with the help of Ceylon.

Again, in 1560 C.E., when King Bayinnaung heard that the Portuguese people had taken away the Tooth Relic from Kandy to Goa (India), he sent a Royal Buddhist Mission to the Portuguese Viceroy in India for the purpose of mediation, though this was not successful.

In 1802, during the reign of King Bodawpaya, a Buddhist Goodwill Mission visited Burma. Soon after that, many Sinhalese sāmāneras came over to Burma and were ordained as Bhikkhus under the patronage of the King in a very befitting manner. On the return of these Sinhalese Bhikkhus, they took five Burmese Bhikkhus with them.

During the reign of King Mindon too, when the Fifth Great Buddhist Council was held at Mandalay, many Sinhalese bhikkhus attended the Synod at the invitation of the King.

At the present juncture, when the Sangha, the Government, and the people of the Union of Burma are desirous of holding the Chaṭṭha Sangāyanā, they sought aid from the Sangha, the Government, and the people of Ceylon. We have now in our midst a Buddhist Religious Mission from Ceylon, which will be giving invaluable assistance relating to the holding of the Chaṭṭha Sangāyanā.

The Union Buddha Sāsana Council has received much valuable assistance from various sources in Ceylon. We publish elsewhere extracts of the letters written to us by Mr. A. Colin de Soyza, Proctor, 12 Dambulla Road, Kurunegala, Ceylon, just to show how good these people are.

Many Mahatheras and educated people of Ceylon send their contributions to the "Light of the Dhamma". We also thank the Ceylonese papers for their valuable suggestions in regard to the display and "get-up" of our papers.

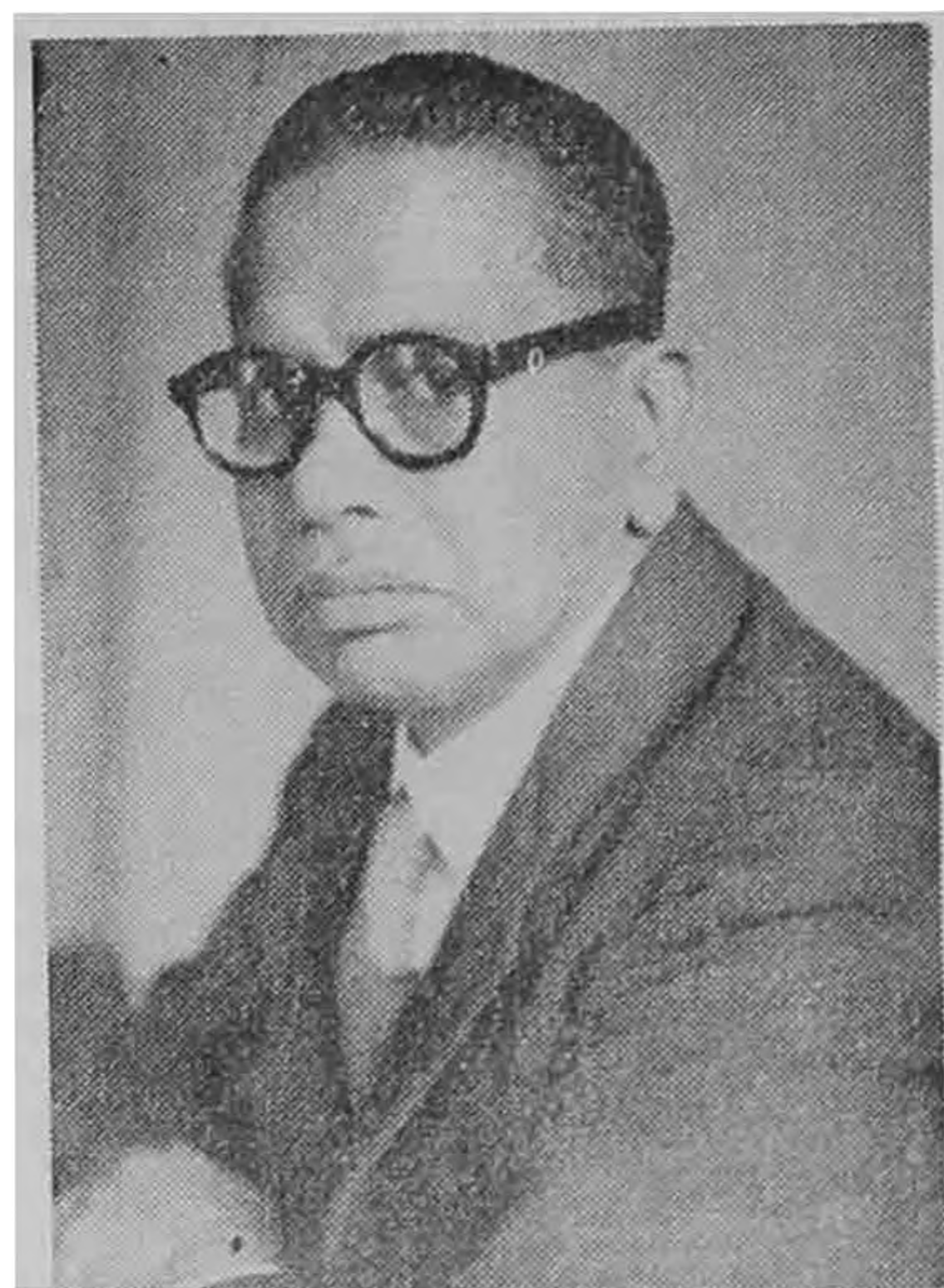
In conclusion, we may mention that our Buddhist brothers in Ceylon have done a great deal of good for us, and in return, we have nothing to say to them but "Thank you very much", for the real feeling of gratitude in our hearts is too deep for words.

Message From the Minister of Home Affairs, Ceylon.

Ministry of Home Affairs,
Torrington Square,
Colombo 7, July 16, 1953.
CEYLON.

To the Chaṭṭha Sangāyanā Council in Rangoon and the Government of Burma.

The Sangha and the people of Ceylon are beholden to the Chaṭṭha Sangāyanā Council in Rangoon for the very great honour conferred on this country by inviting Ceylon to participate in the Chaṭṭha Sangāyanā to be held in Rangoon during the period May 1954 to May 1956. There is indeed no nobler work that could be undertaken by a Buddhist country than the revision of the Tipiṭaka Texts, as it is only by periodical revisions that the Dhamma could be preserved in its pristine purity. Your offer to Ceylon to participate in this



Sir Velupillai Coomaraswamy

Envoy Extraordinary and Minister Plenipotentiary for Ceylon in the Union of Burma.

He only recently arrived in the Union of Burma but is giving much help to the Union Buddha Sāsana Council in matters relating to the Chaṭṭha Sangāyanā.

great venture was received with utmost enthusiasm by the Sangha and the Laymen of Ceylon and every assistance has been rendered by them and will, no doubt, continue to be rendered by them in this noble task.

The Government of Ceylon has already made a monetary contribution to assist the eminent Monks who have undertaken the revision of the Texts sent by the Burma Government, and there is no doubt that the Ceylon Government will continue to give its wholehearted support to make the Chaṭṭha Sangāyanā in Rangoon a success. The Sangha and the Government of Ceylon are also thankful to the Chaṭṭha Sangāyanā Council for electing Rev. Polwatte Buddhaddatta Thero to be a member of the Text Scrutinising Board of the Sangāyanā Council and, as desired by the Council, Rev. Buddhaddatta brings with him to Burma the Vinayapitaka Texts revised by the Ceylon Monks.

The Government of Ceylon fully appreciates the magnitude of the task undertaken by the Burma Government and would spare no pains to ensure that the remaining Texts, revised by the local Monks, are sent to Rangoon according to the time table laid down by the Sangāyanā Council.

As already indicated to the Burma Government, it is the desire of the Buddhist public of Ceylon to participate to the best of their ability in the building programme at the Sangāyanā grounds in Rangoon. A scheme is afoot to give an opportunity to all the Buddhists in Ceylon to contribute towards the construction of a Lankā Mandiraya at the Sangāyanā grounds.

Finally, I should like to mention that the Government of Ceylon appreciates very much the great honour bestowed on this country by the Government of Burma in sending to Ceylon in January 1953, the Burma Mission headed by the Hon'ble U Win, Minister for Sāsana Affairs. The Ceylon Government regrets very much that it is not possible for any of its Ministers to visit Burma in connection with the Sangāyanā at this stage. It is hoped to send a Mission representative of the Sangha and the Laity of Ceylon in 1954 on the occasion of the inauguration of the Sangāyanā.

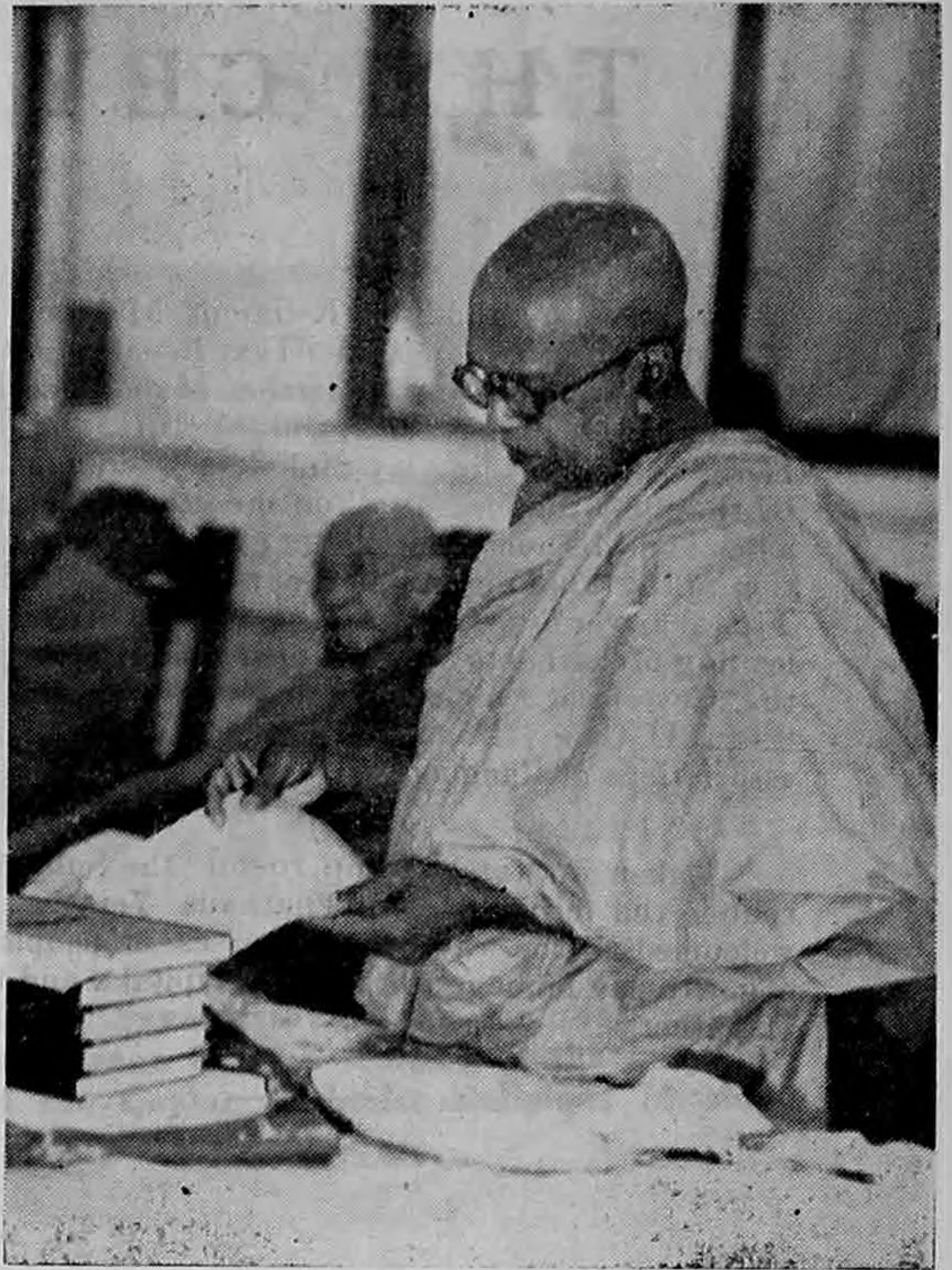
Sd/— A. RATNAYAKE,
MINISTER OF HOME AFFAIRS

Ceremony for the presentation of the edited Tipitaka to the Union Buddha Sāsana Council by the Ceylonese Mission.

A ceremony for the presentation of the corrected Tipitaka to the Union Buddha Sāsana Council by the Ceylonese Mission was held at Thathana Yeiktha Dhammayon (Preaching Hall) on the 22nd. July 1953 at 4 p. m. Present at the function were the members of the Ceylonese Mission; Bhāranitthāraka Mahātheras; Hon'ble U Win, Minister for Religious Affairs and National Planning; Thado Thiri Thudhamma U Them Maung, Chief Justice of the Union and Vice-President of the Union Buddha Sāsana Council; Thado Maha Thray Sithu U Chan Htoon, Attorney General and Honorary Secretary of the Union Buddha Sāsana Council; U Ba Swe, Special Religious Officer, U Saing Gyaw, Chatthin U Ba Din, Sithu U Ba Khin, and representatives from various religious associations of Rangoon. The Venerable Revatābhīdhaja Mahā Rāṭha Guru, Nyaungyan Sayadaw gave the Five Precepts to the audience.

Thado Maha Thray Sithu U Chan Htoon opened the proceedings with a few words of introduction. The Venerable Buddhādatta made an address of veneration to the Bhāranitthāraka Mahātheras (Wunzaung Sayadaws), wherein he stated that his Mission has brought only the corrected books on Vinaya and Samyutta, and that the remaining books of the Tipitaka will be despatched to Rangoon from Ceylon according to the programme of the Chattha Sangāyanā. After reading the messages from Ceylon by the Ceylonese Mission, the corrected books of the Canon were presented to the Union Buddha Sāsana Council. The Hon'ble U Win made an address of veneration to the Ceylonese Mahātheras, and the ceremony came to a close at 6 p. m.

(At right is seen the photograph of Venerable Mahāthera Buddhādatta reading the Message from the Sangāyanā Committee in Ceylon.)



Mr. B. H. William.

He is a leading Buddhist business man of Ceylon and is a prominent member of the Committee formed among the laymen in Ceylon for the purposes of the Chattha Sangāyanā. He is one of the members of the Ceylon Buddhist Religious Mission which visited the Union of Burma recently. He brought the message from the Minister of Home affairs in Ceylon and read it out in the "Handing-over" ceremony of the edited Tipitaka at Thathana Yeiktha Dhammayon on the 22nd. July 1953. He visited Mandalay and Maymyo along with the other members of the Mission. Mr. William, Venerable Thera Dhammavamsa and Dr. H. L. Caldera returned to Ceylon on the 28th July 1953.

Venerable Myatheindan Sayadaw of Sagu Taik, Mandalay made him a gift of a marble image of the Buddha, believed to have existed since the days of King Alaungpaya.

MESSAGE FROM

World Fellowship of Buddhists

President:

G. P. Malalasekera, O.B.E., D. Litt.

(London) Ph. D., M.A.

ON this most auspicious occasion, when Sri Lanka sends visible tokens of her fealty and affection to Suvannabhumi, I convey the most cordial greetings of the World Fellowship of Buddhists to the Buddhists of Burma. May the Members of the Maha Sangha accept our deep homage and the Laity receive our assurance of continued cooperation in all that redounds to the promotion and the welfare of the Buddha-Sāsana. I have recently returned from a tour of many lands, having gone round the world in the course of my travels. Everywhere I saw unmistakable signs of the resurgence of Buddhism, not only in Buddhist lands but also in countries where other Faiths have so far prevailed. The world needs the sublime Doctrine of the Buddha, now more than ever before. Burma, Ceylon and Thailand have had the unique privilege and good fortune of having preserved that Doctrine in its pristine purity for more than two thousand years. The duty is, therefore, incumbent upon the people of these lands to take steps to make known throughout the world the Dhamma, "glorious in the beginning glorious in the middle, glorious in the end, for the good of the world, the benefit of the world, the happiness of gods and men".

The Buddhist world has been recently thrilled by the news of the wonderful and far-reaching activities undertaken by the pious Buddhists of Burma, with the magnificent assistance of the Government, for the promotion of the Sāsana. I know that it is the heartfelt wish of Buddhists everywhere that these activities shall reach

speedy and completely successful culmination, so that thereby the Glory of the Buddha's Message may shine resplendent in the Three Worlds.

I, personally, have a most vivid recollection of the almost unbelievable kindness and hospitality that was lavished on me when I visited Burma in 1951. Burma then was only beginning to put her house in order after her Independence. But, already the signs were there of the deep piety of the nation and their determination that Buddhism shall come back into its own in their motherland and that Burma shall assume her due position of leadership in the Buddhist world. I am extremely happy to see that the promise of those propitious signs has been so rapidly fulfilled.

Next year, the third conference of the World Fellowship of Buddhists is due to be held in Burma. I know that that gathering will be attended by many delegates from every continent for now there is hardly a country where Buddhist groups, large or small, do not exist. These delegates will come to share in the merit of participating also in the Chattha Sangāyanā, so nobly and so courageously conceived and so magnificently being carried out. There are Five hundred and fifty million Buddhists who eagerly await the termination of that mighty undertaking. May this fact spur you on to ever greater efforts! The day is not too far away when all mankind will find Peace and Happiness in the Doctrine of the most Compassionate One, the Superemely Awakened Tathāgata.

Sd/- G. P. Malalasekera,
President, World Fellowship of Buddhists.

THE CEYLONESE BUDDH

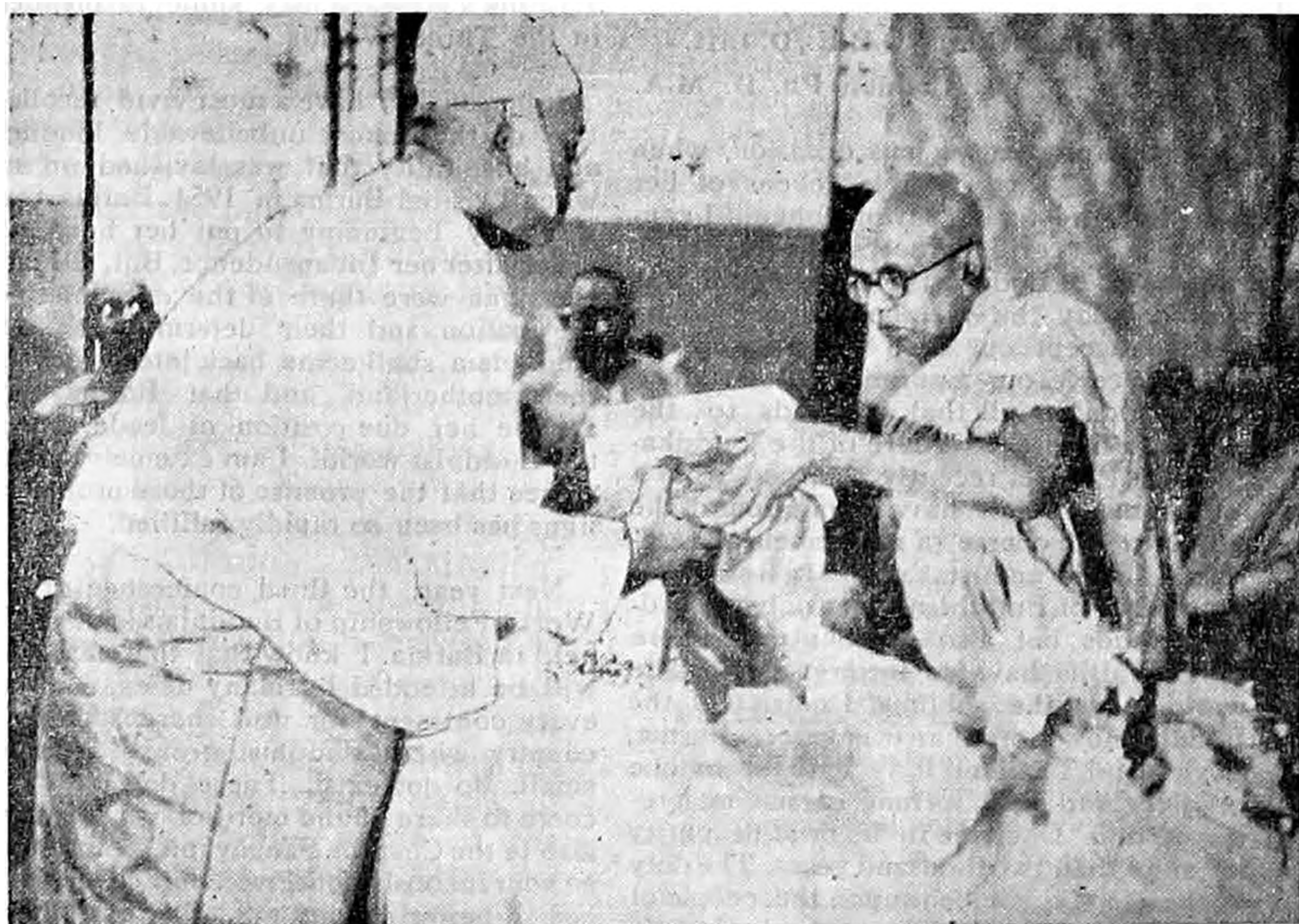
A Ceylonese Buddhist Religious Mission, representing the Chattha Sangāvanā Text Re-editing Committee in Ceylon and comprising Venerable Mahathera Buddhadatta, Venerable Dhammanavamsa; and Mr B.H. William and Dr. H.L. Caldera leading lay Sinhalese Buddhists, arrived here by the S.S. "Staffordshire" on the 21st. July 1953 at 10.30 a.m. The Mission brought the edited Tipiṭaka for presentation to the Buddha Sāsana Council. The Mission and Holy Tipiṭaka were greeted at the Lewis Street Jetty by the leading Mahatheras of the Union Buddha Sāsana Council; the Ceylonese Ambassador to Burma; Thado Maha Thray Sithu U Chan Htoon and leaders of the various religious associations of Rangoon.

Taken in stately pomp round the Sulay Pagoda, and round the city to the Thathana Yeiktha, they were welcomed all the way by all classes of people, who were eager to pay homage to the Holy Tipiṭaka and the Sinhalese Mahatheras.



Members of the C

From left to right:— **Dhammawansa Thero**
Buddhadatta Mahathe

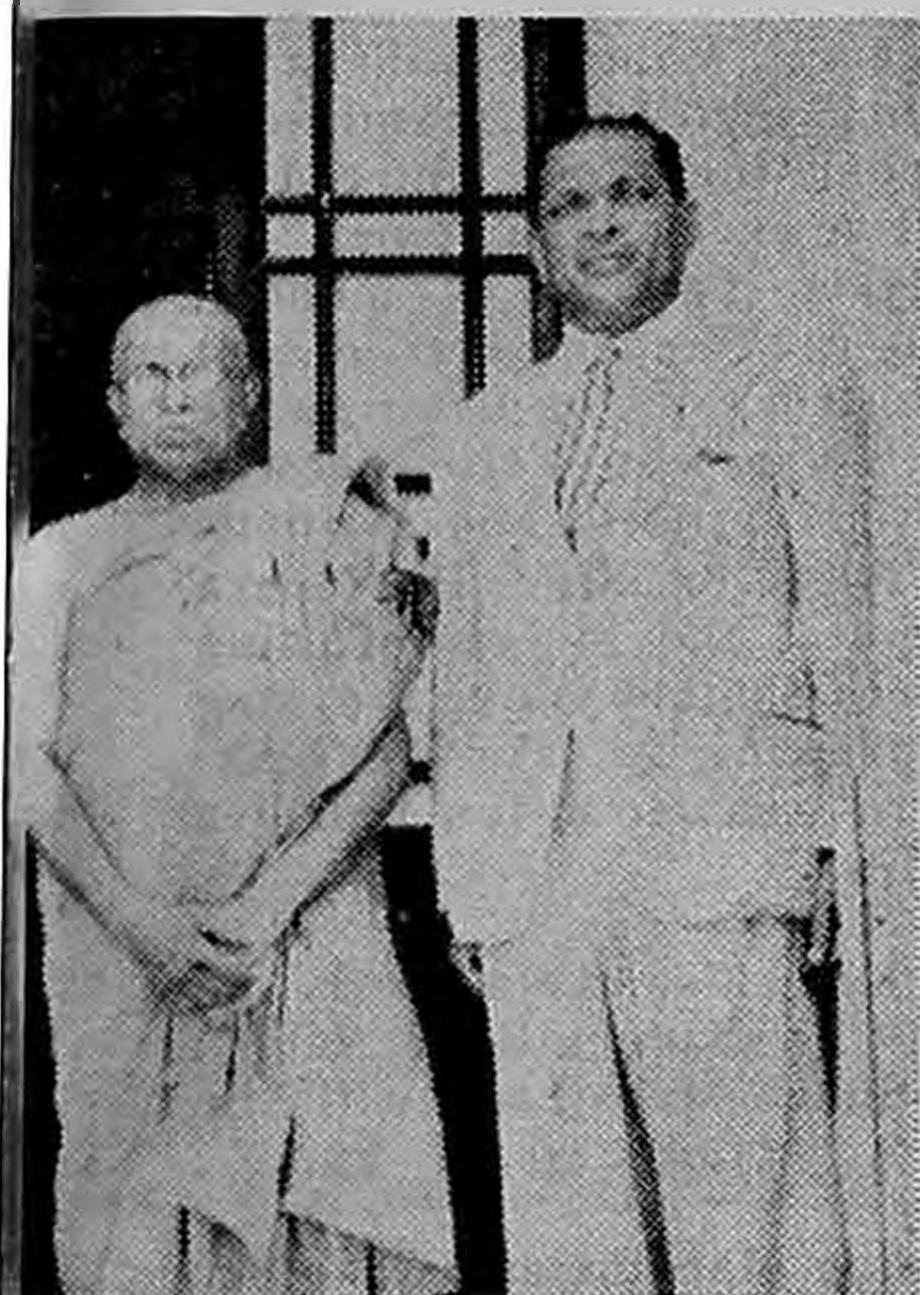


Venerable Mahathera Buddhadatta handing over the edited Tipiṭaka to the Union Buddha Sāsana Council through the Honourable U Win, Minister for Religious Affairs and National Planning.



Thado Maha Thray Sithu U Chan Htoon, Pyanchi U Sein Maung, and others walking from the Jetty to the

B T RELIGIOUS MISSION



Buddhist Religious Mission:
Caldera; Venerable Kosgoda
ble Abhidhammika Polwotte
B.H. William.



**The Wunzaung Sayadaws and the members of the
Union Buddha Sasana Council waiting at the Jetty for
the arrival of the Ceylon Buddhist Religious Mission.**



U Chan Htoon and Thiri
bearing the edited Tipitaka
rated car.



**Conveying the edited Tipitaka on the decorated car
in a stately manner through the principal streets of
Rangoon.**

CONFERMENT OF THE HIGHEST ECCLESIASTICAL TITLE

To the Three Venerable Mahatheras of Burma.

An impressive and historic ceremony was held at the President's house on the 18th July 1953, when the following three venerable Mahatheras were awarded the title of Abhi Dhaja Maha Raṭha Guru, the highest ecclesiastical award made by the Union of Burma:

- 1) Venerable Mahāthera Baddanta Cārindāsabha of Payagyi Taik, Henzada;
- (2) Venerable Mahāthera Baddanta Canda, Sankin Sayadaw, Sagaing Hills, Sagaing; and
- (3) Venerable Mahāthera Baddanta Revata, Nyaungyan Sayadaw, Mogaung-taik, Mandalay.

Fifteen other Mahatheras were given the title of Agga Maha Pandita by H.E. the President of the Union of Burma.

Present at the ceremony were Hon'ble U Win, Minister for Religious Affairs; Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union; Sao Shwe Thaik, Ex-President; Thado Maha Thray Sithu U Chan Htoon, Attorney General; Thiri Pyanchi U Sein Maung, Chief Executive Officer of the Union Buddha Sāsana Council; U Ba Swe, Special Religious Officer; Royal Thai Ambassador and his wife, the Ceylon Ambassador and several invited guests and representatives of the religious organisations.

After the senior-most Mahāthera gave the Five Precepts to the audience, H.E. the President conferred the title on each of the three venerable Mahatheras. This was followed by the conferment of Agga Maha Pandita title on 15 other learned Mahatheras by H.E. the President of the Union of Burma.

Speeches were also made by the President and the Hon'ble U Win on the significance of the ceremony and the titles awarded.

The guests were then entertained to refreshments.

Elsewhere, we give short biographies of the three venerable Mahatheras:

An address of Veneration by the Honourable U Win, Minister for Religious Affairs and National Planning.

VENERABLE SIR,

I am deeply inspired when I reflect that the present function is the first of its kind in Burma, where having the opportunity during the Sāsana of the Most Exalted and Omniscient Buddha through our wholesome volitional actions in the past, we have an opportunity to present titles of high rank to the virtuous and venerable Mahatheras of our land.

"To praise the praise-worthy, and to worship the worshipful" is not an innovation, but it has long been the practice of the Wise since time immemorial.

Ordinary persons are not entitled to receive titles. Only those who are endowed with Morality, Concentration and Wisdom deserve special titles. "To confer the titles on the deserved" befits the occasion and conforms with the status of the recipients.

It is known throughout the Universe that the Omniscient Buddha received many highly exalted titles befitting the respective occasions, such as

- (1) The title of "Ananta Jina" (Conquerer of countless number of enemies) when He conquered Māra and his army, while sitting on His throne under the Bo Tree;
- (2) The title of "Araham" (One who has attained the Summum Bonum of Religious Aspiration) as He was worthy to be uniquely worshipped by men, Devas and Brahmas;
- (3) The title of "Sammā Sambuddha" (The Supremely Enlightened Buddha) on His attaining the Supreme Enlightenment.

Even during the life-time of the Supreme Buddha, there had been the precedents of the Buddha conferring the title of "Etad'agga" (He is the best of the lot) on those Arahants who, through their Paramitas (Perfections) and earnest wishes in their past existences were endowed with Morality, Concentration and Wisdom.

Among His disciples, Maha Sariputta was given this title of "Etad'agga" for his

brilliant intelligence; Maha Moggallana for his supremacy in Psychic Powers; and many other Arahants had the same kind of title for their respective excellent activities.

Again, in Ceylon, Thailand, Cambodia, there has been a precedent that devout monarchs conferred suitable titles on the deserved Mahatheras who were endowed with Morality, Concentration and Wisdom.

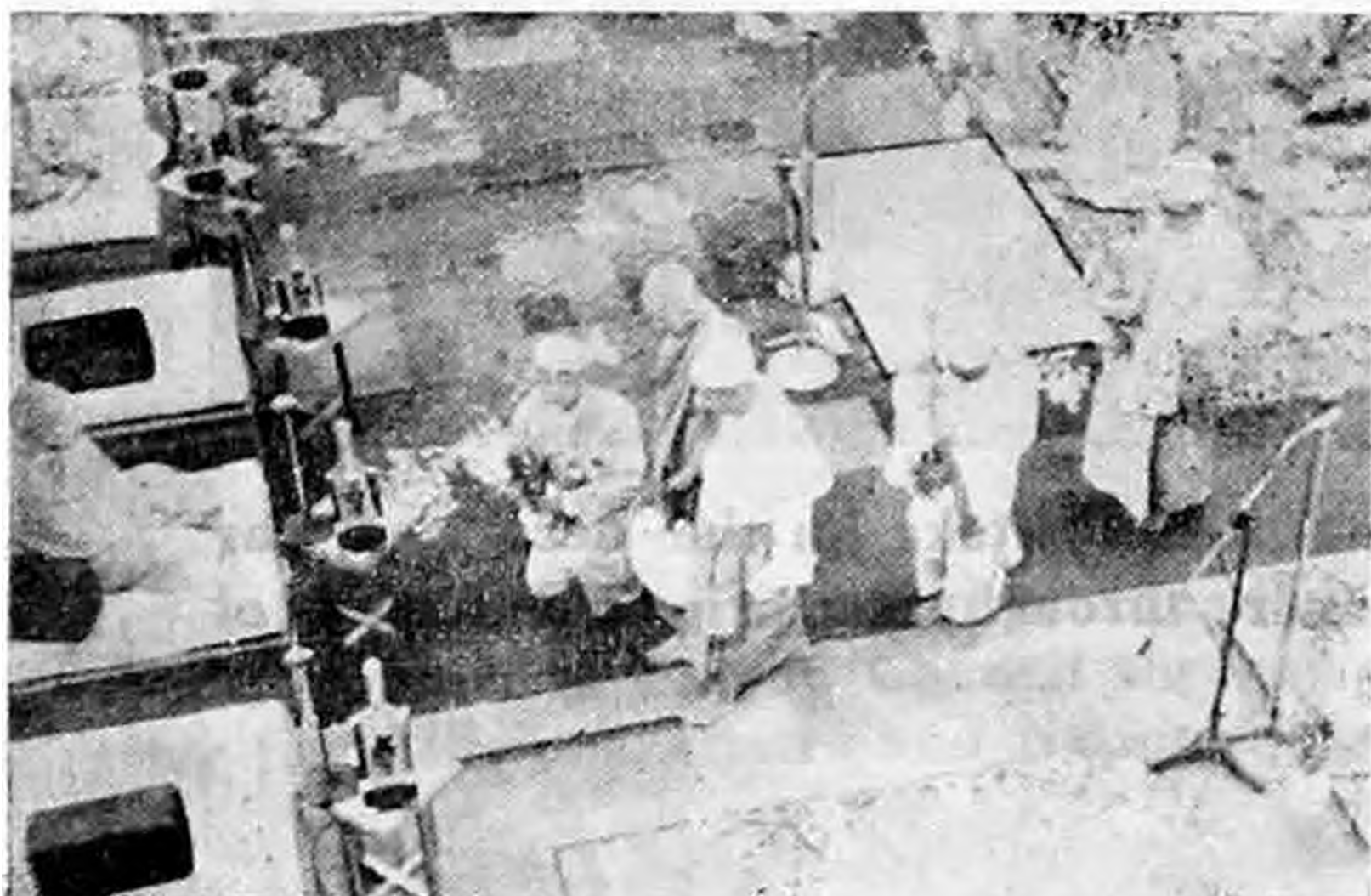
During the reign of King Bhuvaneka Bāhu of Ceylon, at the request of King Dhamma Ceti of Hanthawaddy, the king conferred the following titles on the bhikkhus who were re-ordained in the Kelaniya river in Ceylon:—

- (1) Moggallana Mahāthera with the title of "Siri Sangha Bodhi Sāmi";
- (2) Maha Silava Mahāthera with the title of "Tiloka Garu Sāmi"; and
- (3) 22 leading Mahatheras with other respective titles.

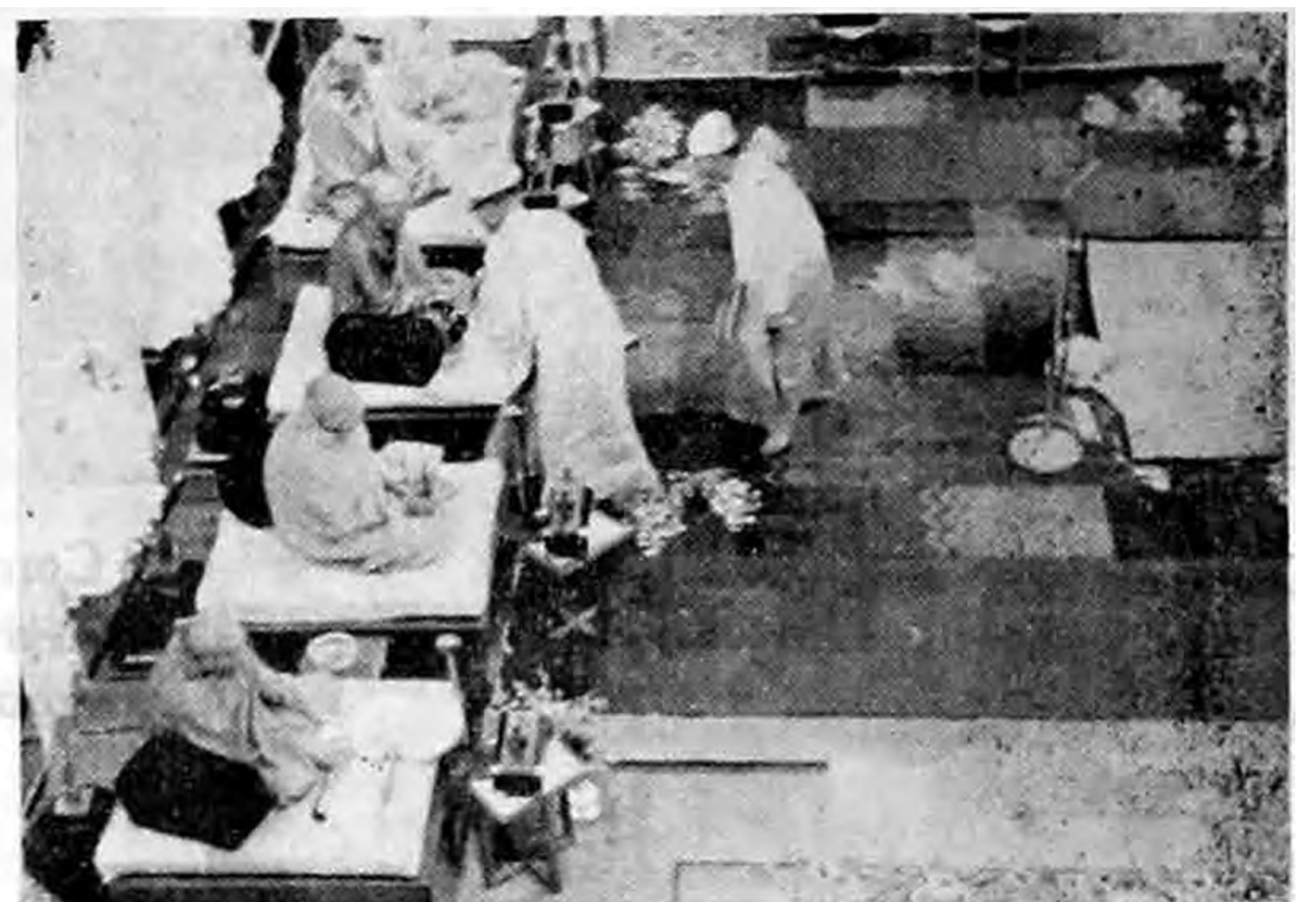
There had also been a precedent that during the reign of an ancient Thai king, Subhūti Mahāthera, a Sinhalese Mahāthera had conferred on him the title of "Pavara Neruttikācariya Mahā Vibhāvī Raja Guru".

There had also been a precedent that during the reign of the Cambodian kings, when a Sinhalese teacher by the name of Dhamma Ratana was presented with a golden forehead-cover on which was inscribed "Buddha Sāsana Mahā Sūra Somati".

In Burma also there had been a great number of precedents. During the reign of King Kyanzitha at Pagan, Upper Burma, Sangha Sena Mahāthera had conferred on him the title of "Sangha Sesa Vara Pandita"; during the reign of King Alaung Sithu, the title of "Mahā Agga Pandita" was conferred on a Mahāthera who was the author of "Dhātvaṭṭha Sāra"; during the reign of King Narapati Sithu, the author of "Lokuppatti Pakāsaṇi" was given the title of "Agga Pandita"; during the reign of King Kyaswa, the author of "Sadda Niti" was given the title of "Agga Vamsa Agga Pandita"; and during the reign of King Nara Thiha Pate, the Mahāthera who was well conversant with Nirutti Naya was given the title of "Dīsā Pāmokkha".



Conducting the Mahatheras to the dais.



Mahatheras, recipients of the high titles seen taking their seats on the dais at the Ceremony.



**Abbi Dhaja Mahā Ratha Guru
Payagyi Sayadaw.**

Born at Tharrawaw Village, Letpadan Township, Tharrawaddy District on the 3rd. Waning of Thadingyut 1229 Burmese Era (1867). At the age of 9 he was ordained a sāmanera (novice) under the patronage of Mahathera Ledi U Sandima of Henzada. At the age of 20 he was ordained a bhikkhu under the patronage of the same Mahathera. He received his Tipiṭaka education under various Mahatheras of Mandalay and other places in Burma. He was awarded the title of Agga Maha Pandita by the Government of Burma in 1304 Burmese Era (1943). A year after, he was appointed as one of the Union Ovād'ācariya Sayadaws by the Government of the Union of Burma. He has written eight expository books on the Buddhist Scriptures.



**Abbi Dhaja Mahā Ratha Guru
Saikin Sayadaw.**

Born at Linyin Village, Sagaing Township on the 6th Waning of Nadaw 1232 Burmese Era (1870). From his infancy he was educated at the monastery of Linyin Sayadaw, and at the age of 20 was ordained a bhikkhu under the patronage of Myadaung Sayadaw of Mandalay. He received his Tipiṭaka education under various erudite Sayadaws at Mandalay and other places in Burma. He has written several manuals which explain the 'Word of the Buddha'.



**Abbi Dhaja Mahā Ratha Guru
Nyaungyan Sayadaw.**

Born at Nyaungyan on the Full Moon day of Visakha 1235 Burmese Era (1873). At the age of 15 he received his monastic education at Pauktaw Kyaung-taik, Nyaungyan, under the leadership of the Venerable Jumbūdipa Sayadaw. At the age of 20, he was ordained a bhikkhu. He received his Tipiṭaka education under various teachers and is well conversant with Buddhist literature. He was awarded the title of Agga Maha Pandita in 1274 Burmese Era (1912) by the Government of Burma. He is one of the leading Mahatheras responsible for the holding of the Chaṭṭha Sangāyanā. He has written about 130 manuals on Buddhist Scriptures.

In Lower Burma also, during the reign of King Dhamma Ceti (Rāmādipati), Suvanna Sobha Mahathera, who performed the ordination of 15,000 bhikkhus in Kalayani Sīma (Place for Ordination) at Pegu was given the title of "Kalayani Tissa". Again, Sariputta Mahathera of Dalla was given the title of "Dhamma Vilāsa".

There had also been these precedents. During the reign of King Thalun at Ava, a Prome Bhikkhu was given the title of "Tipiṭaka Lankāra". Also a famous bhikkhu of Ava was given the title of "Ariyā Lankāra".

During the reign of King Mindon, the title of "Raja Guru" was conferred on suitable Mahatheras; and during the reign of King Thibaw, this title had been modified into five grades.

During the reign of the British Kings also, in conformity with the practice of the Burmese Kings, the title of "Agga Maha Pandita" was conferred on suitable and competent Theras and Mahatheras.

On the strength of the above authorities, it is clearly evident that the conferring of titles on suitable persons is one of the

glories handed down to us from the devout kings of olden times.

Now, the eighteen Mahatheras who are to receive the titles of high rank possess the qualities of Morality, Concentration and Wisdom, and as the titles are to be conferred by the President of the Union of Burma, it is a fitting occasion and the Buddha's Sāsana will continue to shine as the brilliant rays of the sun.

In conclusion, I beg to submit, Venerable Sirs, that the people of the Union of Burma are striving their utmost, day and night, for the holding of the Chaṭṭha Sangāyanā. I earnestly wish that by virtue of the holding of the Chaṭṭha Sangāyanā, with the co-operation and collaboration of both the Theras and the laymen this period of the Buddha Sāsana may be devoid of immoral, evil-minded persons of wrong views and that the Buddha's Sāsana may shine as brightly as the sun or the moon when the air is clear; and that the Sangha and the laity may be able to propagate the Teachings of the Buddha all over the world, thus filling it with grace and glory.

ABHIDHAMMA EXAMINATIONS 1953.

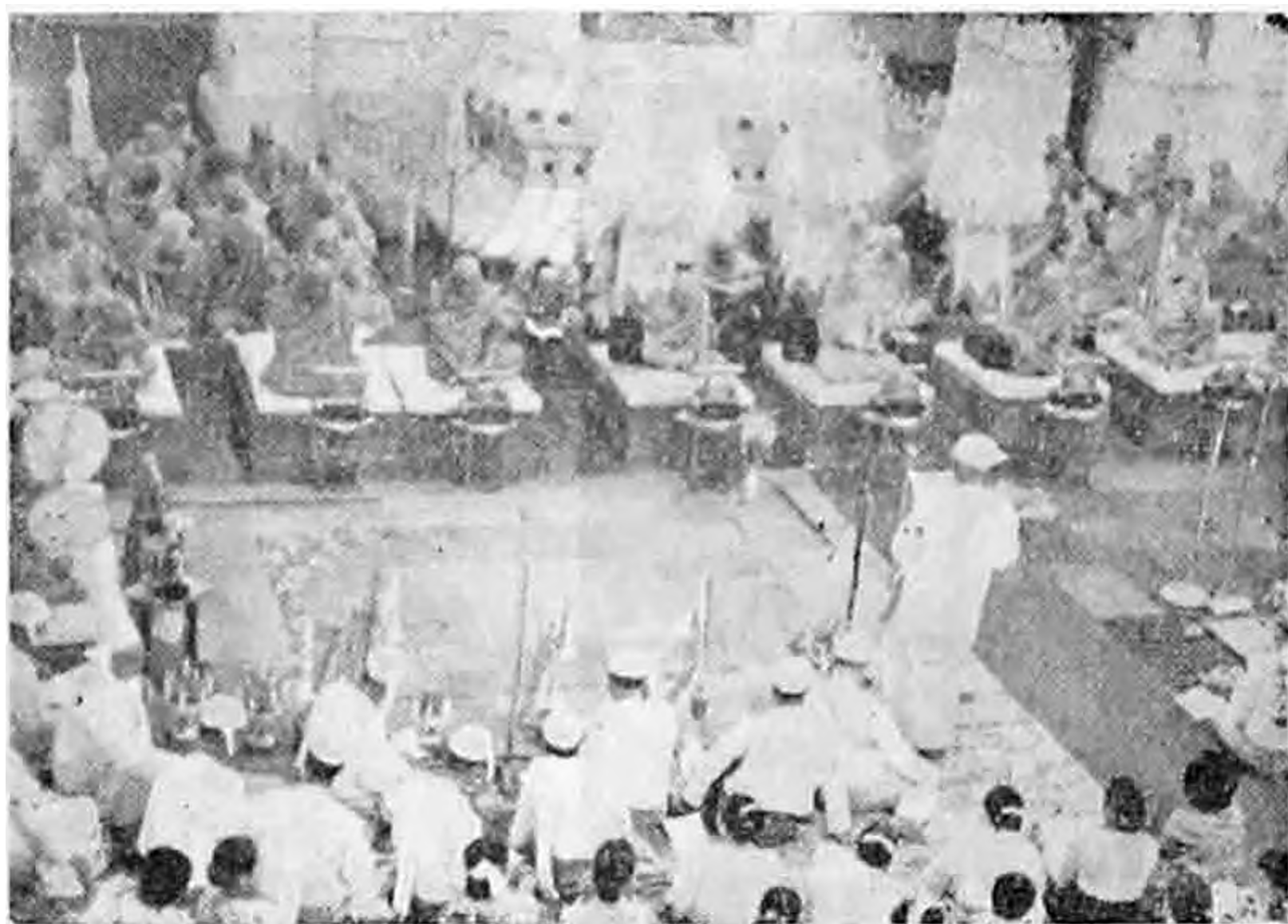
Abhidhamma Examinations will be held at various examination centres of the Union on the 28th, 29th and 30th November 1953, corresponding to the 7th, 8th and 9th Waning of Tazaungmon 1315 Burmese Era.

Applications should be duly filled in, signed by the respective candidates and sent through the respective Abhidhamma Examination Supervising Committees, so as to reach the office of the Chief Executive Officer, Union Buddha Sāsana Council, Rangoon not later than the 15th Waxing of Tawthalin 1315 Burmese Era (22.9.53).

Every application should be accompanied by the following certificates:—

- (1) That the applicant is a lay-devotee or nun who has never previously passed in a Pathama-nge Examination held by the Government, or in a similar examination; or
- (2) That the applicant is a lay-devotee or nun who is sitting for one of the Standards, in which he or she has never previously passed.

The certificate should, in the case of the pupils attending Abhidhamma Classes, be attested by the Abhidhamma Teachers, or in the case of private candidates by the Regional Representatives.



The Honourable U Win making an address of veneration on the significance of the ceremony and the titles awarded.

**WORDS OF ADVICE GIVEN BY
the Venerable Abhi Dhaja Maha
Ratha Guru Sankin Sayadaw.**

Devout disciples,

When I listened to the various previous speakers at this ceremony, I have noticed the use by them of the Word "Pūjā". It is not a pure Burmese word. It means the idea of "veneration", "homage" or "devotional offering". In fact, it is the mental concomitant of volition that arises in the life-continuum of a person intending to do wholesome deeds.

Never in my life have I attended such a grand ceremony, which has been prompted by a good "cetanā" (volition). Conferring titles on the Mahātheras should also be called a means of promoting the Buddha's Sāsana.

How valuable and advantageous are the wholesome volitional actions to hold such a ceremony? It ought to be analysed. The word "value" relative to the Sāsana means "the wholesome volitional action that can lead one to Nibbāna". Otherwise, you cannot call it a value in the real Buddhist sense, even if it be the exalted position of a Paramount Sovereign.

The Text says:

"Catunnam pi ca dipanam issaram
yo dhakaraye, ekissa pūjanayetaṃ
kalam nagghati selasim."

The value of being a Paramount Sovereign is less than one-sixteenth the value of the merits derived from paying homage to the "Three Gems".

To elucidate: Take 1/16th part of the value of the volitional action to confer the titles on the worthy Mahātheras and place it on one side of the scale, and place the value of the position of a Paramount Sovereign on the other; you will find that (metaphorically) the side of the "cetanā" will be heavier.

Why? Because, the wholesome volitional action that you have done today can lead you to Emancipation from the Ill of Old Age, Disease and Death—to Nibbāna.

When, as a free nation of the Union of Burma, you are conferring titles on the suitable Mahātheras as was done by the devout Buddhist kings of old, you ought to rejoice by saying,

"We have now possessed the priceless wholesome volition".

In conclusion, I may say that you need not stop at rejoicing only; but you should continuously strive your utmost for the promotion of the Buddha's Sāsana. I earnestly wish that by virtue of these wholesome volitional actions relating to the Sāsana, you may all surely attain Nibbāna.

**WORDS OF ADVICE GIVEN BY
The Venerable Revatābhīdhaja
Maha Ratha Guru
Nyaungyan Sayadaw.**

Devout disciples,

I have much pleasure to have an opportunity to give you a few words of advice on behalf of the Mahātheras, who are the recipients of titles at this function.

"Ovādeyyānusaseyya asabbhā ca
nivāraye,
satam hi so piyo hoti asatam
hoti appiyo."

(Admonition, prohibition, preventing the doing of evil deeds—these are the things loved by the wise and abhorred by the fools). According to the Text, and as devout persons, you should follow the words of admonition, and prohibition, and act accordingly.

The presentation of titles to us Mahātheras is in accordance with the Text—"Paggāhe paggaha raḥam" (Honour those to whom honour is due). To honour the Mahātheras who are the guardians of the Buddha's Sāsana is the practice of the Buddhist kings of former times, and is also a means to promote the Sāsana.

The rise and the decline of the Buddha's Sāsana depend on both the Sangha and the Laity. It is now 2496 years since the Maha Parinibbāna of the Supreme Buddha; and when we look at the history of the Sāsana, we find that the Sāsana did not flourish all the time; it rose at times and declined at times.

The rise and decline of the Sāsana depend on the Sangha and the laymen. If the laymen do not support the bhikkhus, and the bhikkhus do not learn the Tipiṭaka and practise the Dhamma, the Sāsana will not flourish.

In conclusion, I may say that, on the part of the bhikkhus, they should learn the Tipiṭaka, preach the Dhamma to the laity and practise the Dhamma themselves; and on the part of the laymen, they should support the Sangha with the Four things necessary for a bhikkhu's life.

The Buddhist Vihara Society in England

REPORT

**for the year 1952 and the first
6 months of 1953.**

YOUR Executive Committee have pleasure in presenting a report of the Society's activities and progress during the fifth year of its existence and the first half of the sixth year.

**General Survey.—Departure of the Ven.
Bhikkhu U Thittila.
Classes continued.**

During the eighteen months under review the Society made steady progress, in spite of the fact that our beloved teacher and guide, the Ven. U Thittila, left us to return to Burma. The possibility of this event was foreshadowed in our previous report, and it was with heavy hearts that, on June 10th 1952, we waved good-bye to the slight figure in the Yellow Robe, who for more than ten years had been to many of us not only a teacher of the Dhamma and an exemplar of the good life, but a dear friend. At Victoria Air Terminus he was given a send-off by a large number of people, including the Burmese Ambassador, members of the Kappiya Group, and many others. At London Airport, the Society's Hon. Secretary and members of the Executive committee, and Mr. Allen Grant and Mr. & Mrs. F. J. Payne, bade him farewell and sadly watched his plane circle overhead in the take-off, in the knowledge that it would be many months before that restrained yet indomitable spirit would be with us again to inspire us in our work, to help and advise and, with his inexhaustible patience, explain the intricacies of the Abhidhamma and teach Pāli to his pupils. Bhikkhu U Thittila had been invited to lecture on the Abhidhamma at the University of Rangoon and practise meditation with new techniques, and as there was no immediate prospect of a Vihara being established in London, he had accepted this invitation with the intention of explaining to the Buddhist authorities in his native country the position of Buddhism in the west and the urgent need of establishing a Vihara here.

Before he left, he made arrangements with the Hon. Secretary for the continuation of his Abhidhamma and Pāli classes. Instruction was entrusted to his most advanced student, Mr. R. E. W. Iggleden, who has ever since continued the Abhidhamma classes in a most able and selfless manner, devoting much of his very limited spare time to the work of preparing and giving the lessons. The Society owes a great debt to Mr. Iggleden for his splendid work in this regard. At first, the Society rented a room at Tibalds Restaurant, Theobalds Road, W. C., but for the past few months classes have been held at the Burmese Embassy, Charles Street, where a room has most generously been placed at Mr. Iggleden's disposal for the purpose. For this, we express our grateful thanks to H. E. U Ka Si, the Burmese Ambassador, who became our Patron in 1952, and to his staff.

LETTERS FROM ABROAD.

Helsinki, March 26th, 1953.

Mauno Nordberg
Mariankatu 17 A
Helsinki

U Ohn Ghine, Esq.,
Buddha Sāsana Council,
16, Hermitage Road,
Kokine, Rangoon.

Dear Brother,

I wrote you yesterday and will to-day report about my visit on 21st inst. to Mr. Maurice Kiere, Ans (Liege), Belgium.

Mr. Kiere, aged 56, superintendent of the telegraph office at Ans, was gassed in the first world war, and began to ponder over the absurdity of war. By and by he studied the Dhamma and after many years became a fervent missionary for same.

Now for a few years he has been editing alone and mostly at his own expense a small periodical "Le Sentier" (The Path). It is printed in 250 copies and distributed gratuitously in Belgium. Some of those who get it have contributed smaller sums to the costs, but for example last year he was some 3500 Belgian francs out of his own pocket. I was able to ascertain that he is really fighting a single fight in a hostile environment and against greater odds than anybody else of all those I know in the Dhammaduta work in Europe. His sincerity is above all doubt and he merits all possible help you could give him. Literature is always welcome, in French, English and German, but I am now making an appeal, without being asked to do it, for some financial help say 20/25 Pounds Sterling a year so as to help him with the editing of the small periodical, which really is the only bond between the sympathizers scattered all over Belgium, one of the most Catholic countries of Europe.

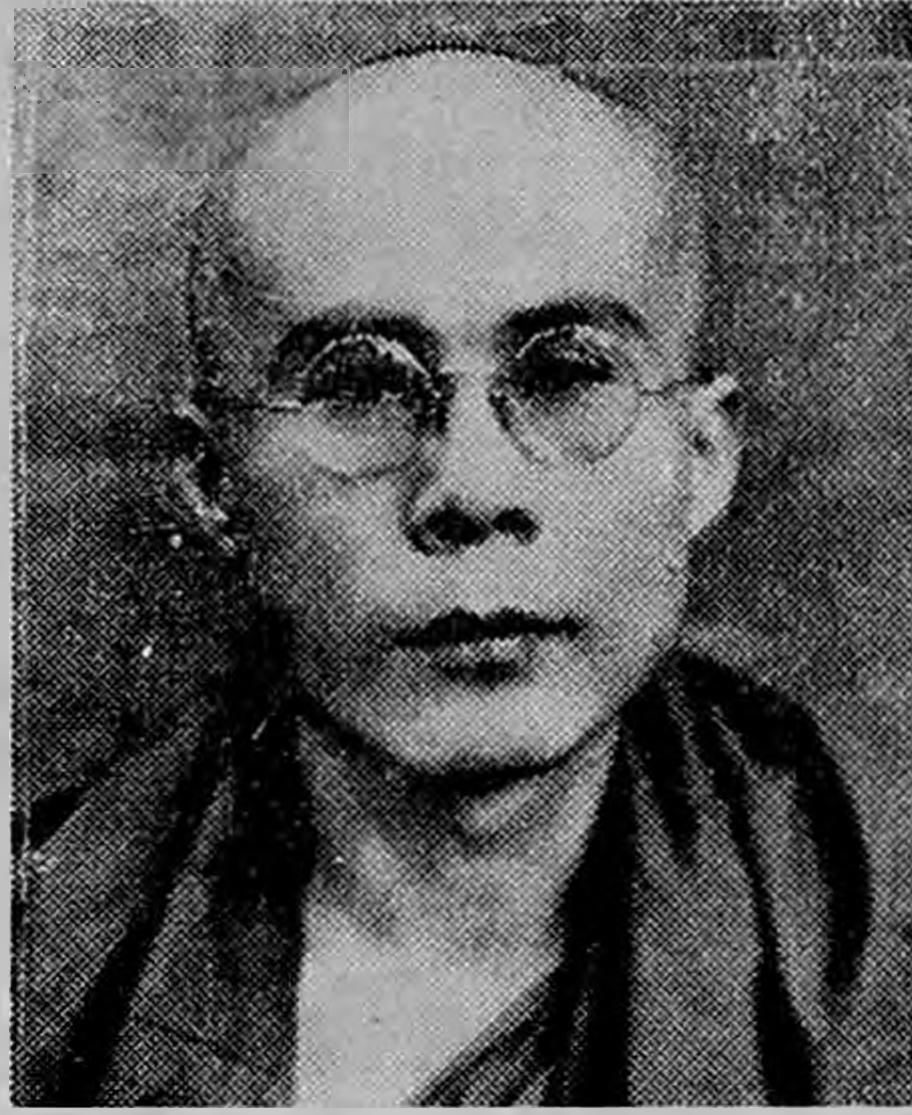
These people meet in his home from time to time, (one of the rooms is a real Buddhist shrine), but seldom the same people come to two consecutive meetings. To illustrate the difficulties, let me tell that Mr. Kiere had sent convocations to 30 people to meet me the afternoon of 21st March to hear my Paris lecture of the 15th 'What is Dhamma?' and only TWO turned up.—If Burma has no Legation in Brussels it might be possible to send him the money through the Embassy in London and I am sure that Mr. Kiere would not hesitate to render accounts for the money through the same canal.

I consider Mr Kiere merits this kind of help in addition to literature and, unless Buddhists in the Far East see the necessity of making some financial sacrifices they render the Dhammaduta work here more difficult than it should be. If the countries in the Far East spent 10% of what the Christian missions squander in their own countries much good work could be done in Europe from where many of your past and present difficulties originated.

Mettācittena
Sd/ Mauno Nordberg
President of
the Friends of Buddhism,
Helsinki

Copy to Mr. Kiere

NOTE: the Union Buddha Sāsana Council having translated some of Mr. Kiere's publications from French, found that he is really propagating the true Buddha-Dhamma and we are happy to report this. Considering that this is a great opportunity to propagate the Dhamma abroad, the Union Buddha Sāsana Council have made a gift of £20/- (Kyats two hundred seventy) to Mr. Kiere to help defray printing expenses considering that now is the time to further the Buddhist Renaissance in the world.



Venerable Mahathera
U Pandiccānanda.

Venerable Mahathera U Pandiccānanda is the presiding Mahathera of Sudaung-bye Taik, Pazundaung, Rangoon, whence Bhikkhu Cittra Nyāna passed his Lecturership Examination in Pāli. He is an able and learned Mahathera with vast experience in Buddhist Literature. Being a good disciple of a good master, Bhikkhu Cittra Nyana came out with flying colours in his Lecturership Examination in Pāli. U Pandiccānanda is also the leader of the Chaṭṭha Sangāyanā Text Correcting Group of Pazundaung, Rangoon. He is a virtuous and venerable type of Bhikkhu, who has really renounced the world and practises according to the Dhammapada Stanza quoted below, and as such is a much respected senior Bhikkhu, as a Bhikkhu should be.

"For the wise Bhikkhu, these are the first things to cultivate; sense-control, contentment, restraint through observance of the rules of discipline, association with noble and energetic friends whose livelihood is pure."

Dhammapada 375.

A COSMIC OUTLOOK

(From a poem very kindly sent in by
U Kyaw Hla of Mandalay).

Beyond the confines of the farthest star,
Within the cosmos of an atom's span,
There is that Greed which makes things what they are,
And fashions all: the germ, the God, the man.

Man's not beyond the sceptre of its law,
But man may escape the insistence of its will;
By love for all that lives man best can draw
Away from Greed and Ignorance and Ill.

So then to Deva, devil, beast and man,
Each on the treadmill that his kamma rears,
Let us send Loving-kindness, as we can,
Then let us Meditate as did those Seers

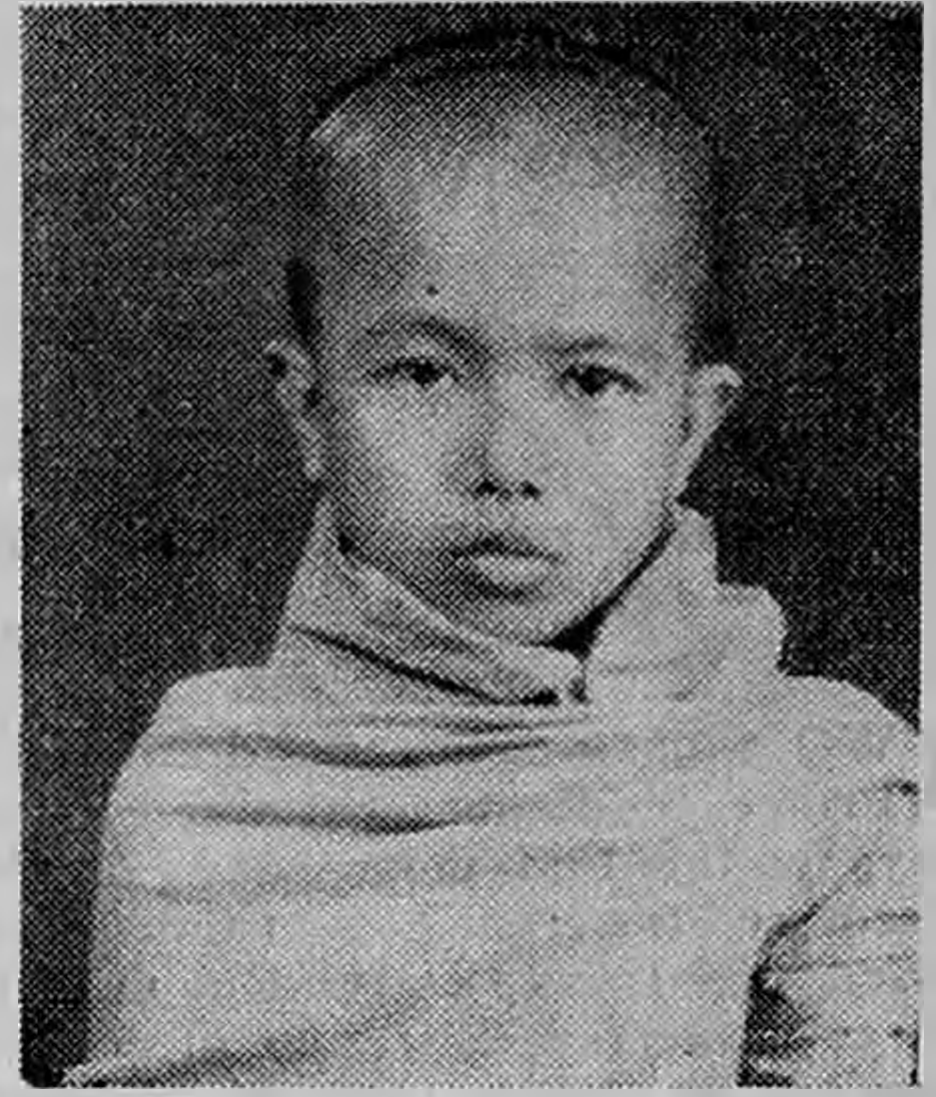
Who realised none gains by others' sorrow;
None can renounce the Self and fail to gain;
Acts of to-day return upon some morrow
Bringing their fruit of happiness or pain.

To end life after life of dull rotation,
A further step there is to reach the peak:
Follow the Buddha's perfect demonstration
Of Utmost Truth to those who truly seek.

Be kind to all, attackers or defenceless;
Then practise Meditation every day;
Turn back always from what is cruel and senseless;
Listen to what the awakened Mind may say:

"Nor health nor knowledge comes from outraged Nature;
Be kind to insects, even when they bite;
All from the highest God to lowest creature,
All are together with us in our plight.

This is the Law that breaks those who deny it:
The Buddha showed the Noble Eightfold Way
Then taught mankind to live and labour by it,
To turn their night of sorrow unto Day....."



Bhikkhu Cittra Nyana

A BHIKKHU GENIUS

"Every man who observes vigilantly
and resolves steadfastly, grows
unconsciously into genius."

Bulwer-Lytton.

"VIRIYA" in Pāli; energy; energetic perseverance; or diligence is one of the inherent qualities of a genius. In our last issue we dwelt upon how through energetic perseverance, Sherpa Tensing has won world-wide reputation. Here, we tell of a young Bhikkhu, who through his "viriya" and superior attainments has carried off his degree of Lecturership in Pāli. He is Bhikkhu Cittra Nyāna of Sudaung-bye Kyaung-taik, East Rangoon.

He was born on 11th Waxing of Tawthalin 1289 Burmese Era (6-9-27) at Mogyo-byit Village in Kyonpyaw Township, Bassein District. His parents are U Ba Aye and Daw Aye Yin, cultivators of that village. During his tender years he received his monastic education at the monastery of the Mogyo-byit Sayadaw, and at the age of 17 was ordained a sāmanera (novice) under the patronage of U Sūriya, the presiding Thera of Dhammayon Kyaung in Kyaung-gon. At the age of 20, he was ordained a Bhikkhu, under the patronage of his old teacher U Sūriya. A few months later, he came to Rangoon to prosecute his studies in Buddhist literature under the presiding Thera of Sudaung-bye Kyaung-taik, Pazundaung, East Rangoon.

A year after his ordination, he passed the lower Grade Examination in Pāli, conducted by the Government of the Union of Burma. A year later he passed the Middle Grade Examination in Pāli and again a year after that, he passed the Higher Grade (Graduate) Examination in Pāli. In June last, he sat for the Lecturership Examination in Pāli, and passed the same with great credit.

This is unusual for one of 25 years old, as this Dhammācariya or Lecturership Examination is most difficult.

Bhikkhu Cittra Nyāna in appearance seems like a young sāmanera of no more than 12 years; but in this slight body which in the yellow Bhikkhu robes seems but half his usual age is a knowledge and intellect that might well be envied by those of any age.

DHAMMACAKKA DAY

**2542nd Anniversary of the Omniscient
Buddha's First Sermon.**

TWO thousand five hundred and fortytwo years ago, Prince Siddhattha attained Omniscience at Buddha Gaya on the Full moon day of Vesakha, whereby He discovered the great Law of Cause and Effect, on which is based the Law of Dependant Origination. He set forth the two aspects of Life, one of continuous Unsatisfactoriness of Life and the other of absolute Emancipation from the mundane fetters of Lobha (Greed), Dosa (Anger or Hatred) and Moha (Delusion). The absence of these three basic unwholesome volitional actions helps the mind to realize the positive states of Alobha (Unselfishness), Adosa (Amity) and Amoha (Wisdom). Concurrently with these He also enunciated the Four Noble Truths:—

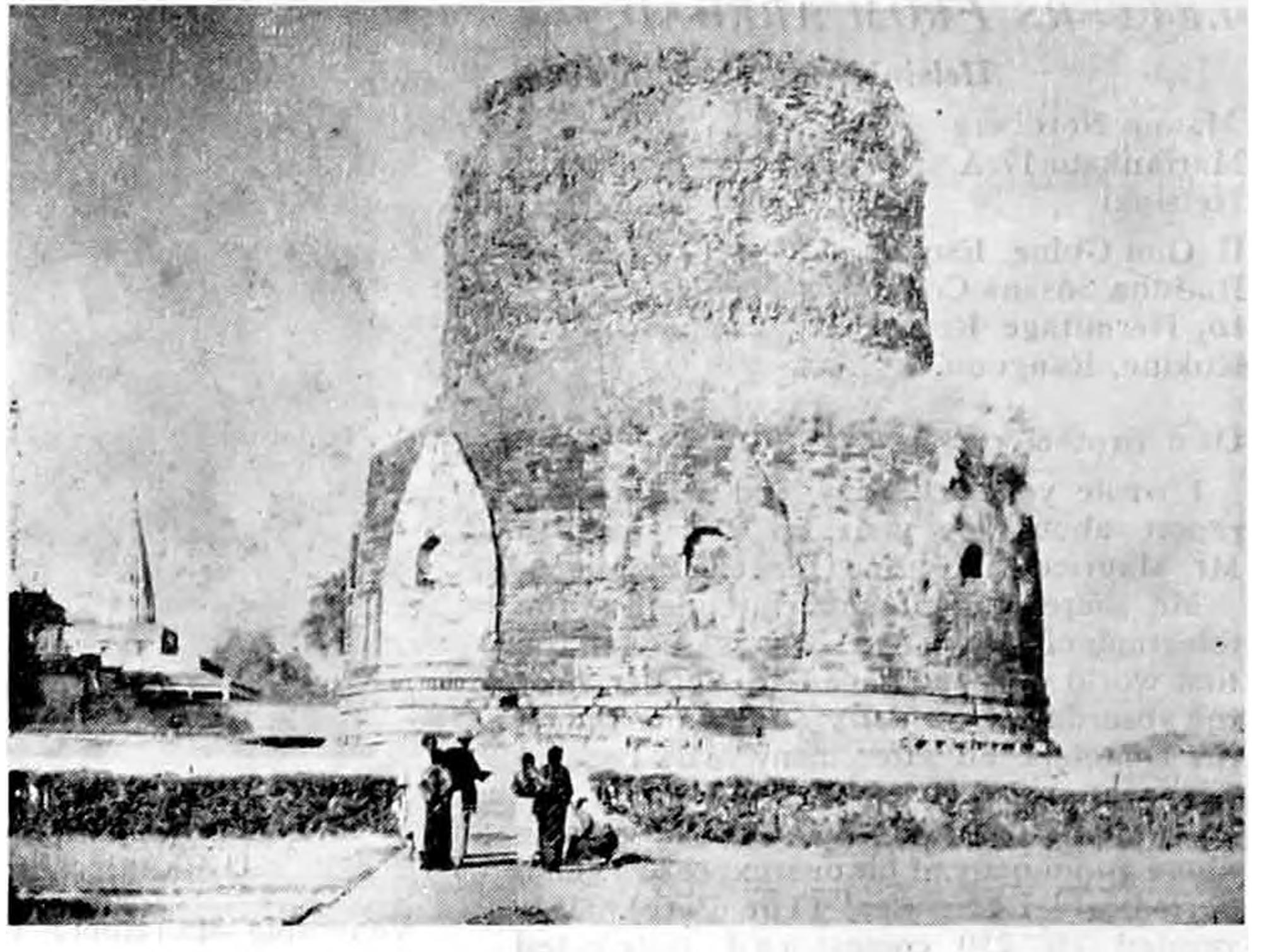
- (1) The Noble Truth of Unsatisfactoriness of Life, which teaches that all forms of existence whatsoever are unsatisfactory and subject to Dukkha (Suffering).
- (2) The Noble Truth of the Origin of Suffering, which teaches that all suffering, and all rebirth are produced by Tanhā (Craving), and Avijjā (Ignorance).
- (3) The Noble Truth of the Cessation of Suffering, which teaches that Cessation of craving necessarily results in the Cessation of rebirth and suffering, i. e. Nibbāna.
- (4) The Noble Truth of the Path leading to the Cessation of Suffering, which is indicated by the eightfold Noble Path, viz:—
 - (i) Right Understanding.
 - (ii) Right Aspiration.
 - (iii) Right Speech.
 - (iv) Right Action.
 - (v) Right Livelihood.
 - (vi) Right Effort.
 - (vii) Right Attentiveness.
 - (viii) Right Concentration.

This state of mind leads to Nibbāna—the Summum Bonum of religious aspiration and can never be attained by either a theist, a nihilist, sensualist, or materialist

Seven weeks after Siddhattha Gotama became the Supreme Buddha. He went to Holy Isipatana (Sarnath) near Banaras, to the place where was a Group of five ascetics who had been his companions in ascetic practices. To this Group He preached His first sermon. At the end of the Discourse, many Devas and Brahmas attained Deliverance; but among the men, Kondañña was the first to attain the Holy Path, the others attaining on succeeding days. This was on the Full moon day of the First month of the Vassa (Rainy Season).

It is a well known postulate that there is not a single dhamma which has no bearing on the Four Noble Truths. Thus, the Discourses delivered by the Supreme Buddha after His First Sermon are but the amplifications of the Four Noble Truths.

This sacred day has been observed by the Buddhists as an auspicious day. This year, the sacred day falls on the 26th July 1953, and as such under the auspices of the Union



Dhammacakka Stupa at Sarnath.

Buddha Sāsana Council, Rangoon, Dhammacakka Day was successfully celebrated throughout the Union with the chanting of Dhammacakka Pavuttana Sutta and Anattā-lakkhana Sutta by the respective religious organisations. The chanting of the above two Suttas by the Theras of Payagyi-taik, Rangoon was also broadcast by the Union of Burma Broadcasting Service on the night of the 26th July 1953, at 7 p. m.

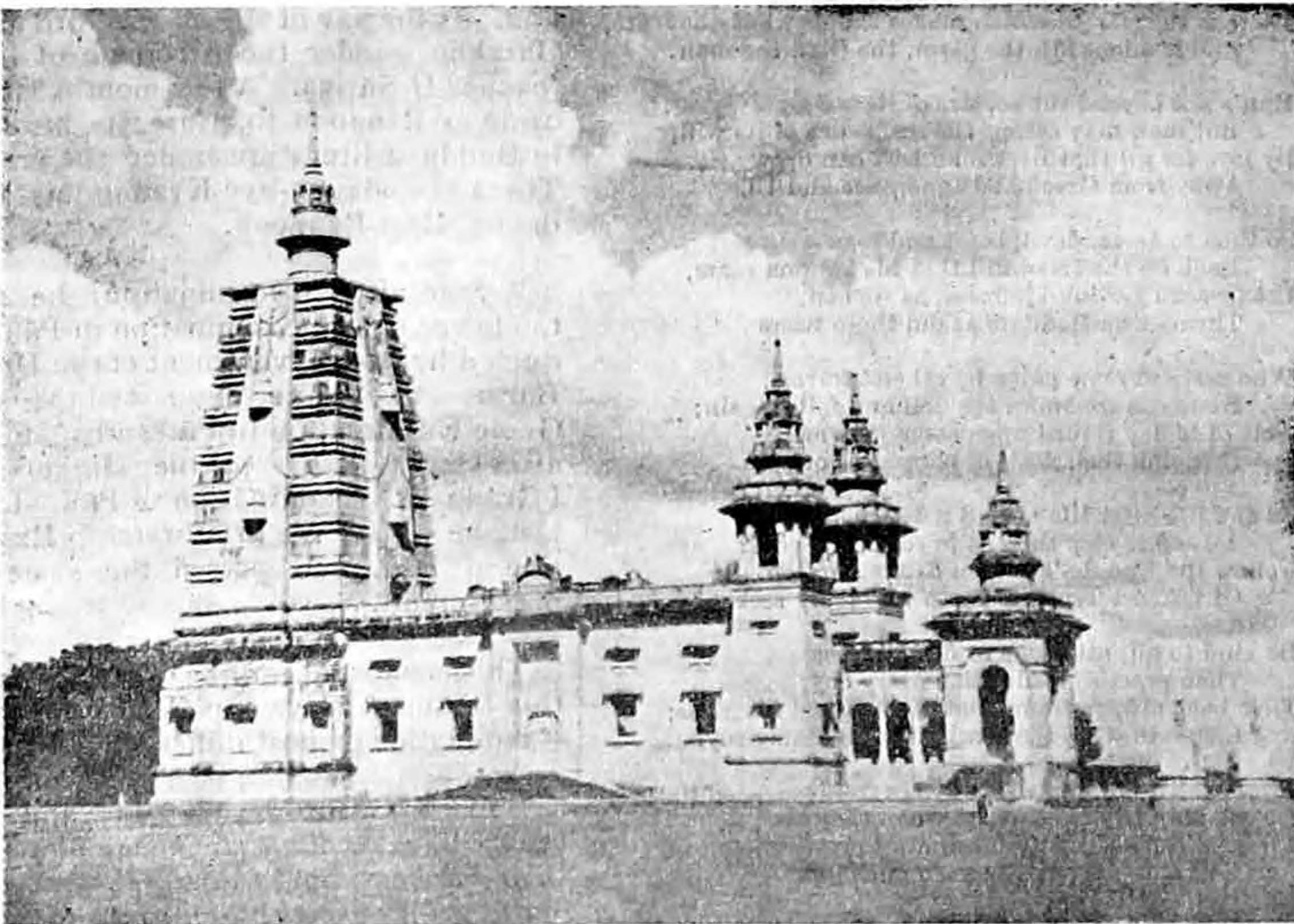


The Light of the Dhamma

This quarterly magazine is published by the Union of Burma Buddha Sāsana Council. It contains articles by noted contributors, news, book reviews, translations from the Buddhist Canonic Books, and glossary. It has been dedicated to those who desire to learn Theravada Buddhism.

Subscription Kyats 5/- per annum, 4 numbers and index. Sample copies upon request.

**The Union Buddha Sāsana Council,
16, Hermitage Road, Kokine,
Burma.**



Mula Gandhakuti Vihara at Sarnath.

Dhammacakka Stupa:

Situated at Sarnath, 6 miles away from Banaras. The Stupa was built in ancient times on the place where the Omniscient Buddha preached His First Sermon to the Group of five ascetics.

Mulagandhakuti Vihara, Sarnath:

It was built with public donation under the patronage of late Ven. Anagarika Dharmapala in 1931. Later, a Gateway was erected at a cost of Rs. 12000/- donated by Mrs. Simon Hewavitarne of Colombo. Many Relics of interest have been kept in this vihara, and on the walls of the middle chamber, there is a fresco of the life story of the Buddha, painted by a Japanese artist.



မေတ္တာလက်ခံသော
နိုင်ငံတော်ဗုဒ္ဓသာသနာ့အဖွဲ့

The Sangāyanā MONTHLY BULLETIN

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NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA.

VENERATION TO HIM, THE MOST EXALTED, THE PURIFIED, THE SUPREME
ENLIGHTENED BUDDHA.

WORLD FELLOWSHIP OF BUDDHISTS

Third Conference to be held in Burma:

Preliminary meeting discusses plans

THE preliminary meeting of the World Fellowship of Buddhists, Burma Centre, was held at the residence of the President, Attorney-General Thado Maha Thray Sithu U Chan Htoon, Rangoon on the 16th August 1953. The meeting was attended by learned Mahātheras and by Daw Nwe Nwe Yi, wife of Honourable U Kyaw Nyein, Minister for Industries, Income-Tax Commissioner U Lu Galay, U Tha Win, U Win Pe (Retd.), U Kyaw Tha and many others.

Thado Maha Thray Sithu U Chan Htoon presided over the meeting, and U Tha Win acted as Honorary Secretary.

The following resolutions were passed:—

- (1) To hold the Third World Buddhist Conference under the aegis of the Union of Burma Buddha Sāsana Council.
- (2) To hold the Conference in the Burmese month of Tazaungmon (October to November 1954), although the rules of the World Fellowship of Buddhists provide that the Conference be held in the month of Visakha (May), since May is the hottest month in Burma.
- (3) The date as newly fixed will coincide with the second session of the Chaṭṭha Sangāyanā.
- (4) To fix tentatively the maximum number of representatives from each foreign country at five, excluding observers.
- (5) To arrange facilities for visiting places of historic interest.

After the meeting a meal (dāna) was offered to the Mahātheras, and the laymen were entertained to lunch. The meeting came to a close at about 1 p. m.



Thado Mahā Thray Sithu U Chan Htoon offering a meal to the Mahātheras who attended the meeting.

Middle-Path Policy in State Affairs

Bhikkhu Buddharakkhita

(A learned bhikkhu who has come from India via Ceylon to study under Venerable Mahatheras of Burma).

THE practice of the principles of the middle path in the affairs of the State is as important as it is in the life and affairs of individual people. By the skilful application of the principles of the Middle Path which would harmoniously combine both the spiritual and the secular aspects of people's life, a State cannot but achieve its goal which is real Peace and Progress.

The concept of a State cannot be separated from the concept of an individual people. If, to gain the true progress in individual life a harmonious combination of these two aspects (Spiritual and Secular) are essential, then it needs no special logic to prove that a State should also follow the same principle.

In these materialistic days it has become quite an unnatural thing to think in terms of making the spiritual aspect an active concern of the State, that is to say, in the same way as it does with the Secular aspects of people's life.

The "high-priests" of modern politics argue that these two things are quite different and therefore cannot be mixed together, especially when it comes to the shaping of State policies. Blinded with the idea of so-called material well-being alone, these do not see the truth. Devoid of spiritual well-being mere material prosperity leads one to a mechanical existence of sensuality, greed and ignorance. All the devastating world-wars, the deadly weapons, the bitter enmities and continual fear and anxiety that are so common these present days, are a direct result of such one-sided growth.

There are two extremes. One, in which the State is absolutely materialistic and thinks only in terms of economic development and does not consider the spiritual values of life. The other is the theocratic-State principle, in which the religion becomes an organized institution under the heel of State policy rather than ennobling it and therefore change and modify its principles according to the needs of the State.

The Buddhist view of the Middle Path in developing these two aspects of human life in a well-balanced practical way through the instrumentality of the State machine—which Burma with her long Buddhist training is now trying to achieve—is different from both these extremes. According to Buddhism, making religion or the spiritual aspect of life an active concern of the State does not mean any State control or trying to make the religion the means to gain material aims either on the part of those who are governing the State or on the part of the State by herself. Here, the State as a governing institution of the people recognises, promotes, and helps to develop, the spiritual values in people's life.

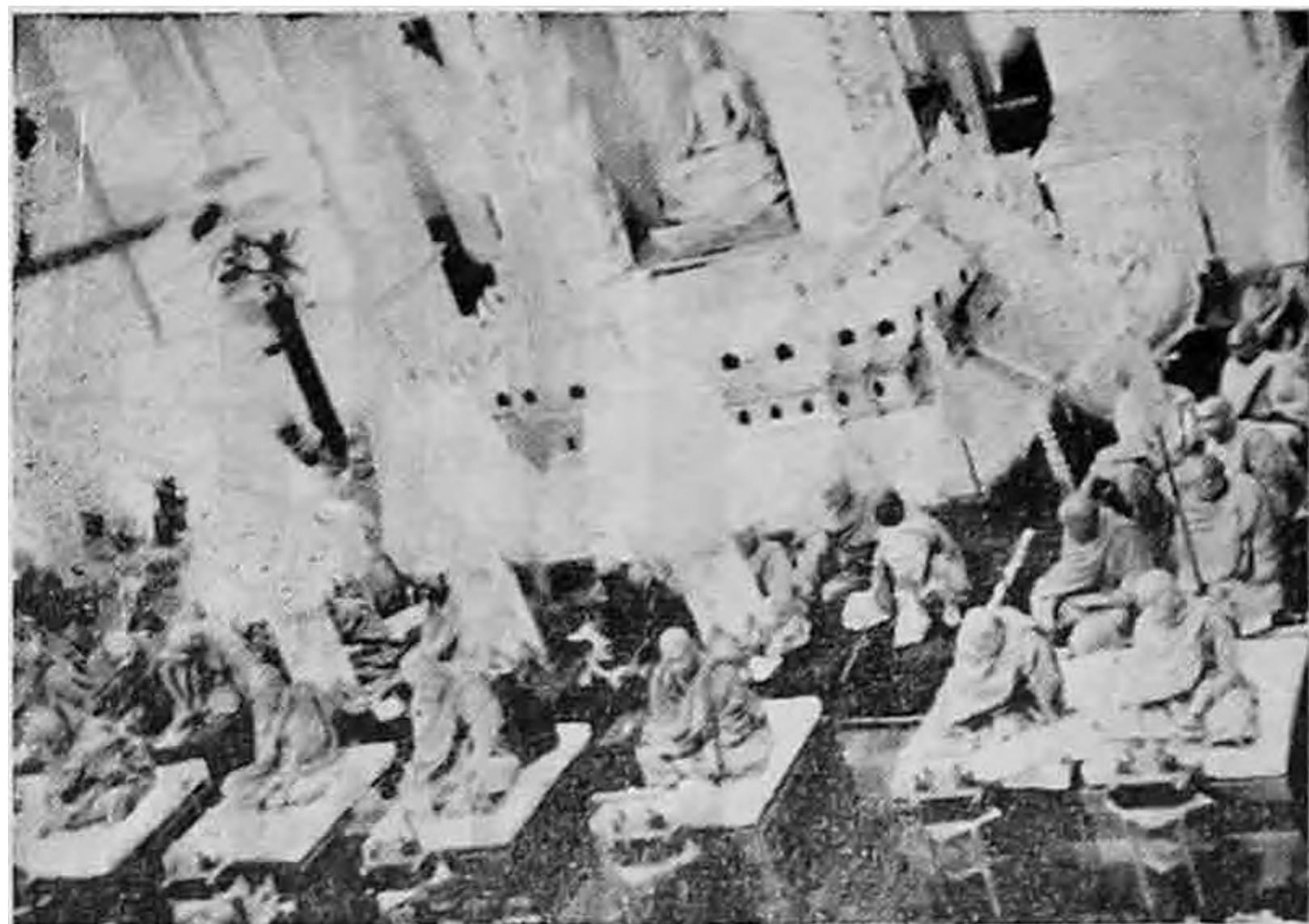
After shedding the foreign yoke, one of the first things Burma did side by side with her economic-development programme was to promulgate the Sāsana Act and appoint a truly pious Buddhist as the minister of Sāsana Affairs. Being a Buddhist country the minorities practising different religions too are not left uncared for. In the affairs of promoting spiritual values, this ministry helps all alike.

The scope of this article does not permit me to go into the details of the activities of this ministry which is one of the most important of the Union Government. As a Buddhist writer I am competent to write only about the Buddhist activities carried out by the Union Government.

The pre-eminent and most historic of these activities is the convening of the Great Buddhist Council (Chaṭṭha Sangāyanā) which indeed is a gigantic task involving tremendous human efforts and huge sums of money. Much has been written on this historic venture, hence without going into its details we may just consider how it serves the people in bringing Peace and Real Progress.

The purpose of the Sangāyanā is to purify the Texts wherein are enshrined the words of the Supremely Enlightened Buddha consisting of morality, mental culture and intuitional wisdom, from the adventitious matters of fleeting ideologies that may creep in from time to time. This Three-fold Teachings of the Buddha applicable to all times and climes and conducive of true peace and happiness. They would make this world a paradise and mankind devas, if applied sincerely to all life. If the people of this planet of ours, particularly the intellectuals, politicians and technicians were to adhere even partly but sincerely to these moral laws and develop mind, and exercise their wisdom, this planet would be a happy place to live in. It is the absence, through non-practice, of these noble qualities that the world today is full of misery, strife and anxiety.

Hence by purifying the texts of these noble Teachings through the Sangāyanā an impetus is given to the people to practise them with all sincerity. This is an encouragement of the highest type. The process of promoting the noble Sāsana (Teaching) does not fall short here. Those who dedicated their lives to the cultivation of these noble principles i.e. the Sangha, bhikkhus, too are recognised and honoured for the same reason. By honouring the noble ones the Noble principles are honoured because the former is only the symbol of the latter. A flag is the symbol of strength and culture of a nation. So is the ideal of monkhood the symbol of purity, mental culture and wisdom. By honouring a monk the ideal of monkhood is honoured.



One of the scenes at the ceremony where titles were awarded to the Mahatheras.

This principle was practised here in Burma the other day (18 July 1953) in the President's Residence in a most solemn, highly impressive and grand way. These eminently wise Mahātheras all aged above 80 had conferred on them the highest designation—Abhi-dhaja Mahā Ratṭhaguru (The most eminent Teacher of the country), and 15 other wise Mahātheras were awarded the titles of Agga Mahā Pandita (The Great wise one). In the beautiful Durbar hall at the President's Residence was erected a special platform on which these honoured monks as well as other invited monks were given appropriate seats. The three principal Mahātheras had high seats with a canopy and other royal embellishments and the other 15 wise ones were seated behind these honoured ones on the well-furnished platform. The President, the Ministers, the diplomatic representatives and other high officials were seated below on the ground furnished with carpets in the typical Burmese fashion. All were dressed in simple yet very impressive national costume for this was the occasion of honouring those worthy of honours. The spiritually-minded East had practised these occasions from times immemorial. So when the Minister of Sāsana Affairs, the Chief Justice and other high officials with flowers in their clasped hands and with the accompaniment of religious music led these honoured wise monks in their simple yellow robes and with down-cast eyes, into the grand hall the scene was simply wonderful. On their entering the hall the audience with great respect paid their homage with the greetings of Sādhu and at the moment it seemed the entire hall was charged with deep devotion and solemnity. Indeed words fail to express what had actually happened then. The President was the last to enter and was seated below, facing the platform on a simple mat used by even the poorest of Burmese folks.

The monks have taken the vow of voluntary poverty; then why all these royal grandeur for them, the critic may ask. But the pious Burman knows that it is not to the man-monk—as I have already mentioned—but to virtue, mental development and wisdom that form the ideal-monk that the State paid her homage.

(Contd. on page 12.)

Missionary Activity in Burma Hills

THE Burma Hill Tracts Buddhist Mission Organisation was formed under the auspices of the "All Burma Maha Sangha Samaggi" and the General Council of Buddhist Associations, and under the leadership of Thado Thiri Thudhamma Sir U Thwin. According to its main objective and present plan, it is systematically directing its activities towards the religious, educational and cultural progress of the people living in the Hill Tracts of the Union of Burma. This noble and meritorious campaign has been sponsored by the Burma Hill Tracts Buddhist Mission Organisation since the month of Tawthalin 1308 Burmese Era (September 1946). The Union Ovād'acariya Weluwun Mahāthera acts as the President, Ashin U Withudda of Thadu-taik as Honorary Secretary and U Nyananda as Joint Secretary of the Bhikkhu organisation, while the present lay officers are Maba Thiri Thudhamma (Henzada) U Mya as President and Thiripyanchi U Than Sein as Honorary Secretary. Central Executive Mabatheras also offered their honorary services to the Organisation. This year, Ashin U Ottamasara has been elected as the Sangha's Joint Secretary of the Burma Hill Tracts Buddhist Mission Organisation.

Due to the generosity of the Union Buddha Sasana Council, which is subsidising the Mission, and to other philanthropic public donors, the financial position of the Organisation is sound. For the period from 1-3-52 to 28-2-53, the balance in hand was K 19392.69 Pyas. Donations from the Union Buddha Sasana Council and other philanthropic bodies and individuals amounted to K 72517.70 Pyas. The expenditure was K 61658.23 Pyas. On 1-3-53, the balance in hand was K 30252.16 Pyas.

During the period under report, even though there was political unrest in the Hill Tracts, the undertaking has been progressing very well. When transport and communications in the plains are easier, and if there be no political disturbances in the Hill Tracts, the works of the Organisation will undoubtedly progress by leaps and bounds.

Southern Chin Hills—Kanpetlet Region

16 Buddhist Mission Schools have been opened in this region. Buddhist Missionaries and Preachers for this region have also been appointed to propagate Buddhism. It has been noticed that the number of

people who became Buddhists increases year by year. The essential equipments for the Mission, such as robes, umbrellas, slippers, medicines, school text-books, clothings for the needy school children have already been supplied to this area by the Organisation. It is agreeable hearing that during last April, thirty Chin boys were ordained novices under the auspices of Township officer, U Hla Maung. The Organisation also offered robes and other things for the ceremony.

Kachin Hills-Myitkyina Region

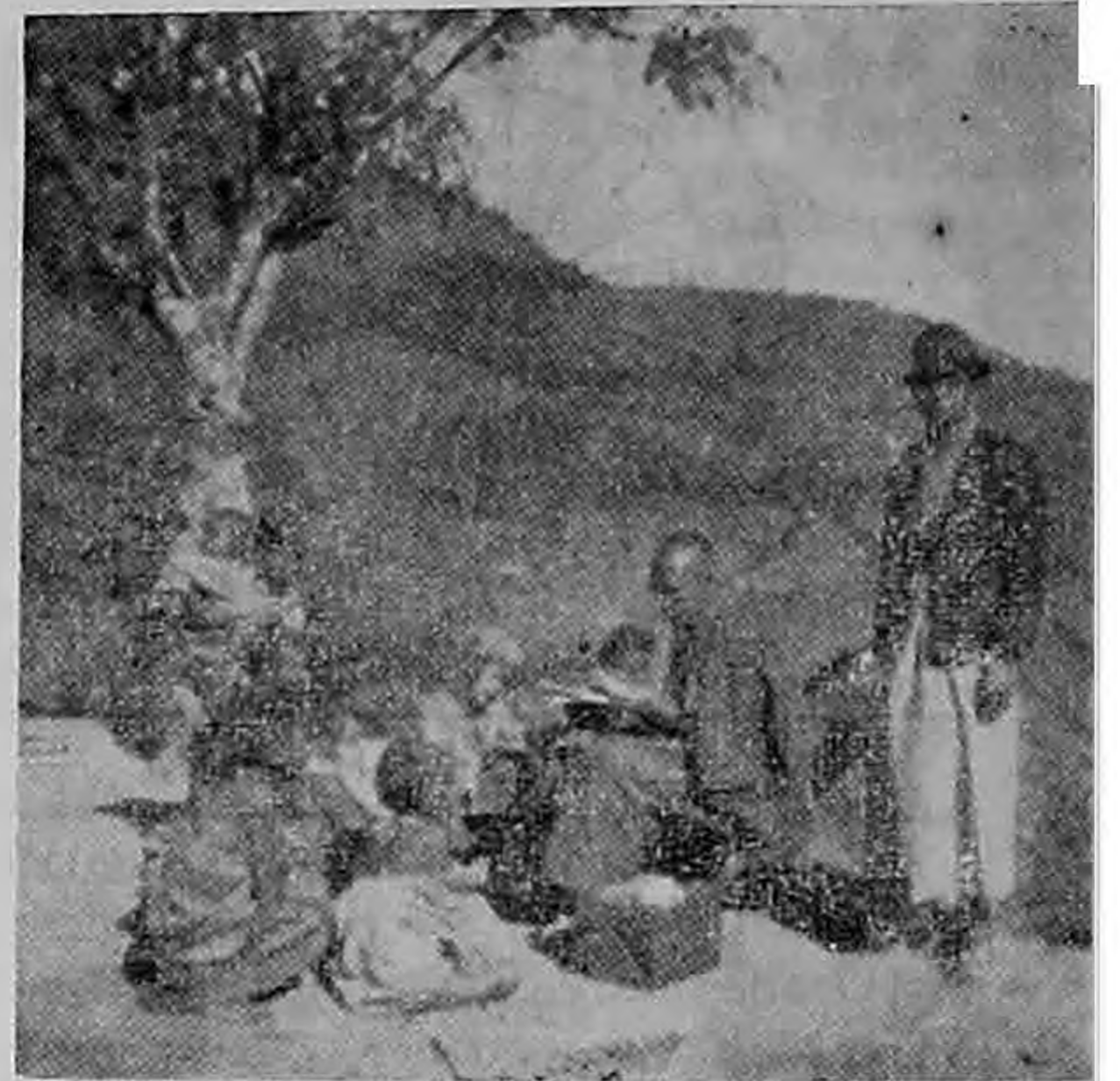
12 Buddhist Mission Schools have been opened in this region. The Central Middle School at Myitkyina is to be raised to a High School with an additional staff. Various kinds of ceremonies have been performed in this Myitkyina Central Mission School. Examination on Mangala Sutta conducted by the Young Men's Buddhist Association, Rangoon has also been held there under the patronage of the Deputy Commissioner, Myitkyina. This Organisation has subsidised K 10000/- towards the construction of a new school building at Myitkyina and the construction is proceeding. The essential equipments for the Mission have been supplied by this Organisation through Myitkyina on the 7th Waning of Kason 1315 Burmese Era (4th May 1953). Plans have been laid out for the expansion of the Mission works, in case the finance of the Organisation increases.

Arakan Hill Tracts-Paletwa Region

10 Buddhist Mission Schools have been opened in this region. It has also been decided to appoint additional teachers and preachers. During the month of Pyatho (December 1952) last, 17 school-boys were ordained novices. They were then brought to the Kabā-Aye (World-Peace) Pagoda, Rangoon and trained in Pariyatti (Learning of the wording of the Doctrine). Eleven Missionary Bhikkhus have been deputed to this section.

Northern Chin Hills-Falam Region

11 Buddhist Mission schools have been opened here. It has been decided to appoint 6 teachers and 8 preachers in addition to the present staff. The essential equipments for the Mission have been supplied by this Organisation through Commissioner U Thein Maung, whom the



Venerable U Ottamasara, leader of the Burma Hills Mission distributing Burmese medicine to the Chin Children.

Organisation thanks very much for his kind help. Plans have also been laid out for the expansion of the Mission's works in this area next year.

Naga Hills Region

4 Buddhist Mission schools have been opened here. It has been decided to appoint one teacher and five preachers. Provision for a year's consumption and funds for constructing a school building have been supplied. Plans have also been made for the expansion of the Mission's works next year.

Buddhist Mission's Works in Kayah States

This Organisation is constructing 8 school buildings for opening 8 schools. K 1000/- each for each school has been paid towards the construction of these buildings. Arrangements have already been made to offer the needful requisites to the Missionary Bhikkhus there.

56 Buddhist Mission Schools have already been opened in the Hill Tracts Region, thus converting over 60000 people into Buddhists and teaching over 5000 children to read and write Burmese. It is agreeable hearing that such a rapid progress has been made in the propagation of Buddhism.

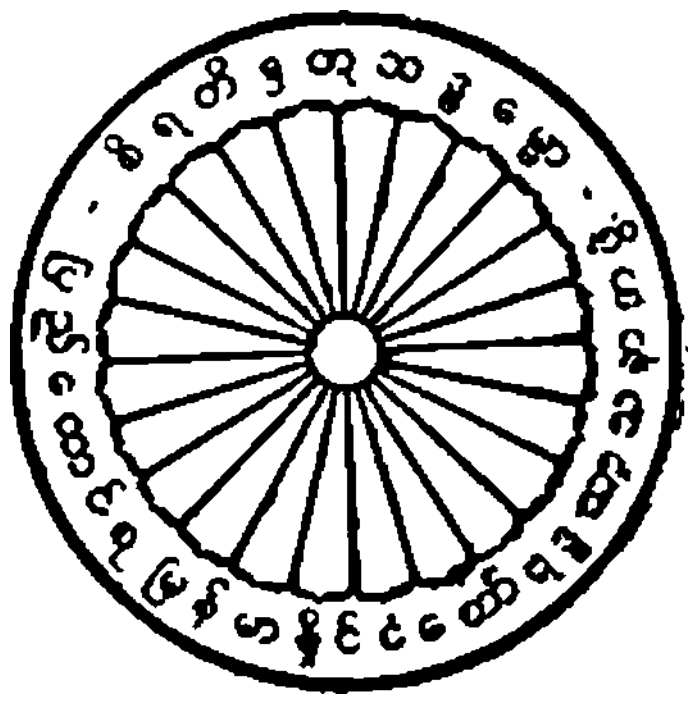
(Contd. on page 9)



Right:— Chin boys at Falam seen before they were ordained Samaneras.

Left:—Ven U Ottamasara and six followers travelled through the hilly regions to carry out the missionary work.





THE SANGĀYANĀ

SEPTEMBER 1953.

SOME SIDE-LIGHTS ON THE UNION BUDDHA SĀSANA COUNCIL.

NO one man can take all the praise for what the whole world, non-Buddhist as well as Buddhist, is praising and acclaiming; the holding of the Chaṭṭha Sangāyanā by Burma so shortly after Independence and so shortly after she was shattered by a disastrous war.

Letters from major and minor countries praise the spirit and the ardour of Burma. From nearby countries such as Ceylon, Thailand, Cambodia and Laos, which are whole-heartedly taking part, from India and Japan, from England, America, France, Australia, Germany, Italy, and from twenty other countries we have letters of appreciation and applause.

They receive our "Light of the Dhamma" quarterly magazine, "The Sangāyanā" monthly bulletin and have had our descriptive "Chaṭṭha Sangāyanā" booklet and they honour Burma for her spiritual enterprise.

As we mentioned, no one man can take all the credit.

After the inaugural conference of the World Fellowship of Buddhists, Thado Maha Thray Sithu U Chan Htoon was discussing the conference and the future of the Sāsana with the Hon'ble U Nu and others and the idea of the Chaṭṭha Sangāyanā arose. This was enthusiastically taken up by all concerned and it was determined to introduce the Union Buddha Sāsana Council Act to establish the Union Buddha Sāsana Council and a bill was drafted. The draft Bill was discussed by a committee of seven members appointed to examine it with the request to suggest amendments. This committee was composed of the following gentlemen:- (1) The Honourable U Tun Pe, Minister for Religious Affairs (2) The Honourable Justice U E Maung, Judge of the Supreme Court (3) The Honourable Chief Justice U Thein Maung, Judge of the High Court (4) the Honourable U On Pe, Judge of the High Court (5) U San Kyu, Pariyatti Sāsana Nuggaha Association (6) Chatthin U Ba Din (7) Thado Maha Thray Sithu U Chan Htoon, Attorney General.

The Bill was discussed in detail

GLIMPSSES OF A GREAT NATION.

TO use ordinary adjectives to try to describe Burma would be inadequate and, therefore useless. Coming to Burma now for the first time one might think of miracle or tragedy, but the vital energy alive in the people of the country is the real miracle, and that prevents tragedy. On this Continent much pity is lavished on poor beautiful Burma: "she is not interested in money making, she will not advance commercially! What is left to her, what will become of her?" Despite her troubles Burma is not racing into "Communism" which is the fate of many countries. As I saw them the people show generosity, kindness, and marvellous self-control, with a philosophy of life ready to meet all emergencies. Surely that philosophy is the true Buddhism, otherwise called the science of life.

Owing to the hospitality and kindness of the Union Buddha Sāsana Council, I was able to leave my foreign style hotel in Rangoon for a country bungalow close to the International Meditation Centre in Hermitage Road, Kokine. Though my visit was temporary I was very kindly received at the Centre, and granted several interviews by the Venerable Thera Mahāsi Sayadaw. As I knew no Burmese and required an interpreter, I felt that the Sayadaw was specially friendly in taking so much trouble about me.

The System used by the Buddha Sāsana Nuggaha Organization appealed to me very forcibly, as I have come across so many methods and so much literature on Yoga and meditation that I feel the genuine seeker of the Path must often wallow in a mass of contradictions until he becomes doubtful and disappointed. If we can realize the value of a simple system, starting with concentration, it will gradually introduce us to "adoration", and the more scientific meaning of meditation and contemplation. Perchance we shall later reach the stage when no unsuitable thought is permitted to attract particles which will prevent the progress of the Inner Man in his higher development. At first the inner man appears only as the vital fire of the natural body; then in the mental body appears the personal self in the higher sense—that of discipleship. Of the higher stage we must be just dimly aware!

To me the beginning of this system seemed practical and harmless, and it should always bring some measure of success, if the learner has studied sufficiently to make mental concentration possible. The Centre with its international atmosphere and air of friendliness and peace-

with representatives of various Buddhist Associations in Rangoon and at a conference of a hundred leading bhikkhus. Then as U Tun Pe, then Hon'ble Minister for Information and Religious Affairs, said in his speech in introducing the Bill, "The Bill was also placed by me for consideration before a conference of the Maha Theras of Mandalay and of all Buddhist Associations of that town at the Eindawya Pagoda on the 16th September 1950. The Venerable Nyaungyan Sayadaw who presided at the conference said of the bill, "This is a real boon to the Sāsana". On that occasion, the Attorney General U Chan Htoon, and myself were present in Mandalay where we had gone to explain the Bill."

"All matters relating to the Bill were again explained to members of

fulness plays an important part in education and displays Buddhist teaching, even before any instruction on Meditation has been given.

The work of the Buddha Sāsana Council seems to be very far reaching: there are Monasteries to house the Bhikkhus, Orphanages, and many Schools all of which are under the care of the Council. Also it is responsible for the Pagodas, which are kept in wonderful condition. They have been repaired after partial or complete destruction, and that has been no light undertaking either artistically or financially. Then again this new quarterly publication: "The Light of the Dhamma," is for all readers of English in any part of the world, whether they are already Buddhists or merely enquirers. I also heard of another special feature in a school for the higher studies of Bhikkhus, so that they need not go abroad to increase their scholarship. Their learning will be in great demand next year when the Sixth Great Buddhist Council is to be held in Burma. It is stated that, at those meetings, all the records of the Buddha teachings are to be again examined, revised and corrected, if necessary.

Any large international Centre open to Bhikkhus from foreign countries should be a great boon to all interested in Buddhism, but when it also offers its hospitality to suitable laymen, either native or foreign, a point has been reached which places Burma in the limelight. She "points the way to other men," and exhibits an overflow of Mettā (loving-kindness) not easily to be found elsewhere. As a Buddhist, and a member of the Mahā Bodhi Society, I have had much kindness shown me in Ceylon, in India and other countries, but the true vital power of Buddhism bursts forth with real force in Burma.

In addition to the Centre for Meditation under the Buddha Sāsana Nuggaha Association, I was privileged to see the private Centre of Sithu U Ba Khin, where he takes some pupils. It was beautifully laid out, but he had no suitable place to offer me as lodging at that time. In my opinion, only certain types of Aspirants would be suitable for his methods, and they would probably need the care of a Guru. That, I believe, he provides.

May peace and happiness remain with Burma!

Irene Bastow Hudson
M.B.B.S., (London),
M.R.C.S., L.R.C.P. (England),
L.M.C. (Canada)
Victoria B.C., Canada.

various Buddhist Associations of Mandalay at a meeting held at the house of U Khin Maung Dwe. All gave their warm support. Among those who helped us to give proper shape and form to this Bill we must mention the leaders of the A. F. P. F. L. organisations with whom we also discussed it at great length".

U Tun Pe worked vigorously to establish the Union Buddha Sāsana Council and gave it his whole-hearted support right up to the time of his relinquishing his office; but we cannot give the whole praise to any one man and we may say that it is a joint effort of the whole of the country with bhikkhus, the Ludu and the Government working as one united whole in the cause of Buddhism and to propagate the Sāsana the wide world over.

CHATTHA SANGĀYANĀ

Broadcast by Thiripyanchi U Sein Maung, Chief Executive Officer, Union Buddha Sasana Council, Rangoon on the 8th July 1953.

(Translation)

I should like to inform you how far the work has proceeded in respect of correcting, editing, re-editing and scrutinising the Text which is to be commonly adopted by the Chattha Sangāyanā. The Discourses of the Omniscient Buddha comprise the Tipiṭaka or Five Nikāyas which have been printed in 88 different books. About six or seven months ago, these books were distributed among 118 Text-Correcting Groups formed from the learned Bhikkhus all over the Union, together with the various editions of the Text and relevant Commentaries and Sub-commentaries, for the purpose of collating, correcting and return of the same to the headquarters. During May last, a Text Re-editing Group has been formed from among the Theras and Mahatheras who are well conversant with Buddhist literature, for the purpose of re-editing the corrected books with reference to various editions of the Tipiṭaka; Vyākaranā and relevant Commentaries and Sub-commentaries.

The first batch of the Text Re-editing Group consists of the following:—

Editors:—

- (1) Sayadaw U Indāsabha. Payagyi Taik, Mandalay.
- (2) Sayadaw U Nārada, Payagyi Taik, Mandalay.
- (3) Sayadaw U Kosalla, Masoe-yein Taik, Mandalay.
- (4) Shwzedi Sayadaw U Thondara of Mandalay.
- (5) Sayadaw U Visuddha of Mandalay.
- (6) Sayadaw U Oskantha of Mandalay.
- (7) Sayadaw U Kondañña, Payagyi Taik, Rangoon.

Assistant Editors:—

(Uppatthambaka)

- (1) Bhikkhu U Tantissarañāna, Mandalay.
- (2) Bhikkhu U Sāsana, Mandalay.
- (3) Bhikkhu U Sīlāanda, Mandalay.

Temporarily residing at Thāthana Yeiktha where is situated the headquarters of the Union Buddha Sasana Council, and working daily from 7 a.m. to 4.30 p.m. with effect from the 27th April 1953, they began to re-edit Pārājika and Pācitta books with reference to various editions of the Tipiṭaka, various Vyākaranā, relevant Commentaries, and Sub-commentaries, having completed their work on the 27th May 1953.

The Second batch composed of the following Mahatheras re-edited the Mahā Vagga and Pārī Vagga books commencing from the 28th May 1953 and terminating on the 26th June 1953.

Editors:—

- (1) Sayadaw U Nandisena of Mandalay.
- (2) Sayadaw U Revata of Mandalay.
- (3) Mingoon Sayadaw U Vicittabhivamsa.
- (4) Sayadaw U Ariya.
- (5) Sayadaw U Okkantha.

Assistant Editors:—

(Uppatthambaka)

- (1) Bhikkhu U Kovida, Mandalay.
- (2) Bhikkhu U Kodañña, Sagaing.

During the same period the following Mahatheras and Theras re-edited the Cūla Vagga books:—



Thiripyanchi U Sein Maung.

Editors:—

- (1) Sinda Sayadaw of Mandalay.
- (2) Sayadaw U Ānandapandita of Mandalay.
- (3) Anisakhan Sayadaw U Pandita of Sagaing.
- (4) Sayadaw U Dhammanandabhivamsa of Sagaing.
- (5) Sayadaw U Paññā-vamsabhi-Kavidhaja of Yenangyaung.
- (6) Sayadaw U Vimala of Yawnghwe.

Assistant Editor:— U Paññavanta, Sagaing Hills.

So, at the present juncture, the whole Vinaya Piṭaka has been re-edited. When the Thai and Ceylon members of the Text Re-editing Group arrive here this month (July 1953), this Vinaya Piṭaka will be scrutinised by them in conjunction with the Mahatheras selected by the Bhāranitthāraka Committee (Wunzaung Sayadaws) for this specific purpose. When these Vinaya books receive the common approval of all the members, they will be printed at the Council's huge printing works at Yegu, Rangoon as the Tipiṭaka commonly adopted by all the Theravāda countries.

Moreover, the Mahatheras who are present at Rangoon and also the members of the Text Re-editing Group will likewise re-edit Dīgha-Nikāya commencing from the 27th August 1953 and terminating on the 23rd. October 1953 which is the end of the Buddhist Lent. Similarly, during that same period, the remaining members of the Text Re-editing Group will re-edit the remaining portions of the Text.

As I have stated before, preparations have also been made to chant the Burmese Translations of the Text in the Chattha Sangāyanā, in addition to the chanting of the Text in Pāli language as has hitherto been done in the five previous Sangāyanās. The fundamental idea of doing so is to allow those unacquainted with Pāli to easily understand the Dhamma and to practise it accordingly.

In order to bring out the translations in such a manner that every reader can easily understand them and that the words and phrases used are lucid and in line with the

trend of the Text, a Burmese Translation Bureau consisting of laymen qualified in Dhammācariya (Lecturership) examination with Saya Lin, M.A., Agga Mahā Pandita as the chief editor, has been making such translations. These translations are then polished word for word by the Words Selection Board comprising some editors from the Burmese Translation Bureau and some persons acquainted with Burmese and Buddhist literature. These are then subject to the approval of the Burmese Translation Re-editing Board composed of the following Bhikkhus who are well conversant with Burmese and Buddhist literature:—

Editors:—

- (1) Mahāsi Sayadaw of Rangoon.
- (2) Sayadaw U Nyānuttara of Pegu.
- (3) Thein-U Kyaung Sayadaw U Konda-la of Toungoo.
- (4) Sayadaw U Lāba of Hlegu.
- (5) Sayadaw U Candajoti of Mahlaing, Meiktila.

Assistant Editors:—

- (1) Sayadaw U Obhāsa, Thayettaw Taik, Rangoon.
- (2) Sayadaw U Sujāta, Kemmendine, Rangoon.

Accordingly, commencing from the 27th April 1953, this Board began re-editing the translations of the following four Suttas from the Text:—

- (1) Sāmaññaphala Sutta.
- (2) Brahmajāla Sutta.
- (3) Ambaṭṭha Sutta.
- (4) Sonadanta Sutta.

At present, they are re-editing Kuṭadanta Sutta. Especially, in re-editing these Burmese translations the editors are guided by the following principles:—

- (1) Every reader must understand the translations easily.
- (2) The meanings of these should be in line with the trend of the Text.
- (3) The words used should be good Burmese.

Owing to the above circumstances, there has been a little delay in bringing out their translations.

In conclusion, I should like to say that when these Burmese Translations have been re-edited and published as "Burmese Translations of the Tipiṭaka approved by the Chattha Sangāyanā", these will become the most important and, indeed, priceless treasure at the disposal of every Burmese-reading Buddhist.

The Light of the Dhamma

This quarterly magazine is published by the Union of Burma Buddha Sasana Council. It contains articles by noted contributors, news, book reviews, translations from the Buddhist Canonic Books, and glossary. It has been dedicated to those who desire to learn Theravāda Buddhism.

Subscription Kyats 5/- per annum. Sample copies upon request.

The Union Buddha Sasana Council,
16, Hermitage Road, Kokine,
Burma.

WORK GOE

From a broadcast talk on the 18th August 1953 by Thiripyanchi U Sein Maung, Chief Executive Officer, Union Buddha Sasana Council.

"..... I should like to inform you how far the work has proceeded in respect of the construction of the Chattha Sangāyanā buildings near the Kaba-Aye (World Peace) Pagoda, Yegu, Rangoon.

Press building.

The press building where huge printing works will be housed for printing Tipiṭaka Texts in Pāli and Burmese is nearing its completion. Only final plastering and minor furnishings are required.

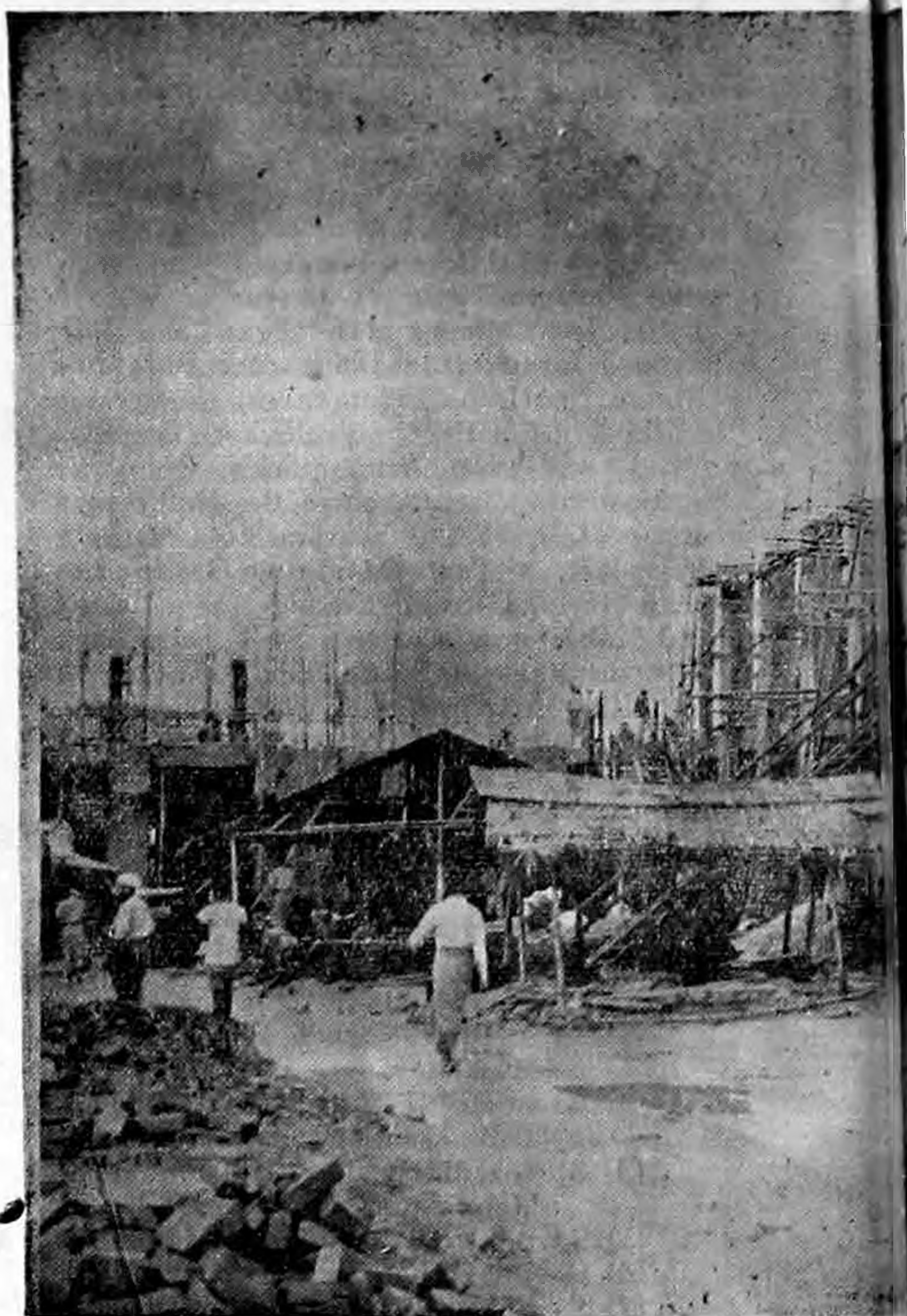
Mr. S. V. Stanton, a press consultant from America is now supervising the installation of the printing machinery. The printing works are expected to be ready by October 1953, when the corrected books of the Vinaya will be printed.

Four hostels to accommodate 1000 Bhikkhus.

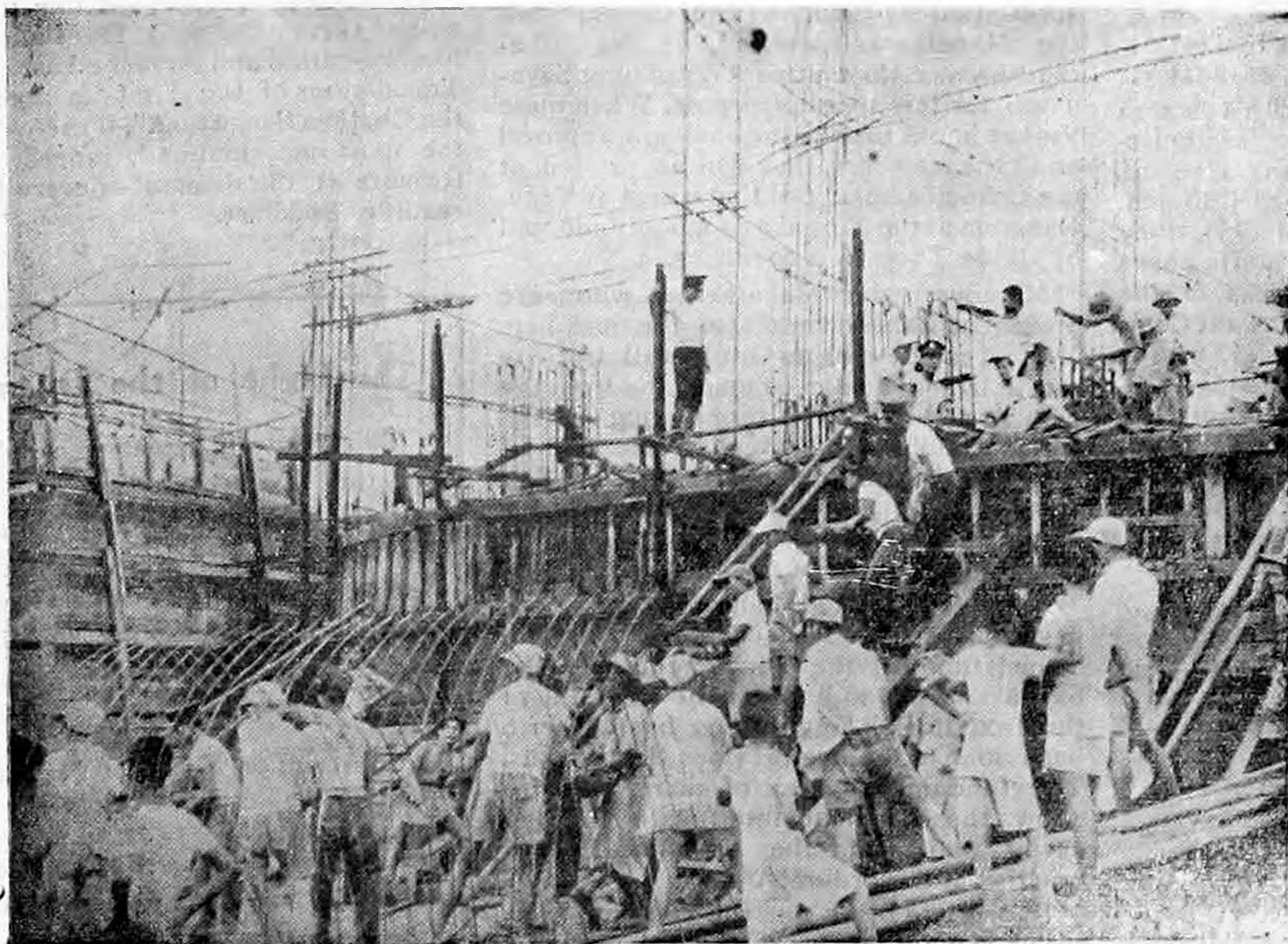
The ground floors of all these four hostels have been constructed. The remaining work on them is going on apace.

Refectory.

The building intended for a refectory with a capacity for feeding 1500 Bhikkhus at a time is to be a three-storeyed pucca building. The brick work in the first floor is completed and the work is now being extended to the upper storeys.



ABOVE:— Hostels



**LEFT :— Boys fr
offering
for ear
structi
Cave.**

**RIGHT:— Member
offering
for ear
labour i
the Ass**



ON A PACE

The Chattha Sangāyanā Assembly Cave.

In this cave 14 feet of foundation and the first structure 17½ feet high have been completed. The upper structure is now under construction. The six reinforced concrete pillars in the Assembly Cave have now reached a height of 25 feet each. The brick work for the Bhikkhus' dais has been completed. One thing of which I should like to inform you is that the concrete slabs for flooring the Assembly Hall are not imported but locally manufactured. Plaster and cement are mixed with coloured indigenous rocks and moulded by local artisans.

More than one-fourth of this work has been done. Raw iron, steel and other raw materials are arriving almost daily from foreign countries, and the engineers and master smiths are busily engaged in making iron doors, roofings, beams and rafters. Earth work and foundation work are required for the outer parts of the Assembly Cave. Many voluntary workers (both male and female) offered their labour services for earth work and other labour.

Lastly, I may mention that more than 800 labourers are working for the Assembly Cave alone, and if things go on at this rate, I believe that the Assembly Cave, the refectory, four hostels and many other buildings will be completed before the time fixed for the holding of the Chattha Sangāyanā.



der construction.

Chinese School
r labour services
ork in the con-
of the Assembly

the local A.F.P.L.
ir labour services
work and other
ne construction of
ly Cave.



Can You Remember ?

Curiosities Of Karma And Rebirth

U Hla Maung.

IN this article I shall not so much discuss about "kamma and rebirth" as describe cases in support of "kamma and rebirth". These have nothing to do with "incarnation" and "transmigration of soul", as Buddhism rejects all these kinds of beliefs.

The late Venerable Ledi Sayadaw, D. Litt., Agga Mahā Pandita wrote in answer to a question:-

Q.—Is there such a thing as a human being who is reborn and who is able to speak accurately of his or her past experience?

A.—Certainly, this is not an uncommon occurrence, and is in accordance with the tenets of Buddhism in respect to kamma. Such a person is called *jāṭisara puggalo* from *jāti*, existence; *sara*, remembering; and *puggalo*, rational being.

The following (who form an overwhelming majority of human beings) are unable to remember their past existences, if, and when, reborn as human beings.

Children who die young.
Those who die old and senile.
Those who are strongly addicted to the drug and drink habit.

Those whose mothers, during their conception have been sickly and have had to toil laboriously, or have been reckless or imprudent during pregnancy. The children in the womb being stunned and startled lose all knowledge of their past existences.

The following are possessed of a knowledge of their past existences, viz:—

Those who are not reborn (in the human world) but proceed to the world of devas, of Brahmas, or to the regions of hell, remember their past existences.

Those who die sudden deaths from accidents, while in sound health may also be possessed of this faculty in the next existence, provided that the mothers, in whose wombs they are conceived, are healthy, clean-lived and quiet women.

Again, those who live steady, meritorious lives and who (in their past existences) have striven to attain, and have mentally striven for this faculty often attain it.

Lastly, the Buddha, the Arahants and Ariyas attain this gift which is known as *pubbenivāsa-abhiññāna* "Knowledge of the past existences."

Venerable Nyanatiloka Mahā Thera writes in his book on "Fundamentals of Buddhism"—Page 33.

"It is perhaps quite true that a direct proof for rebirth cannot be given. We have, however, the authentic reports about children in Burma and elsewhere, who sometimes are able to remember (probably in dream) quite distinctly events of their previous life".

Rebirth as an ever evolving, kamma-formed bundle of characteristics is accepted by every country in the East. In the west too, there are at present many writers who accept the doctrine of rebirth.

There is plenty of literature on this subject, and if one desires to have a definite proof of it, he is requested to obtain authentic reports about children of this country (Union of Burma), who are able to remember quite distinctly events of their previous life.

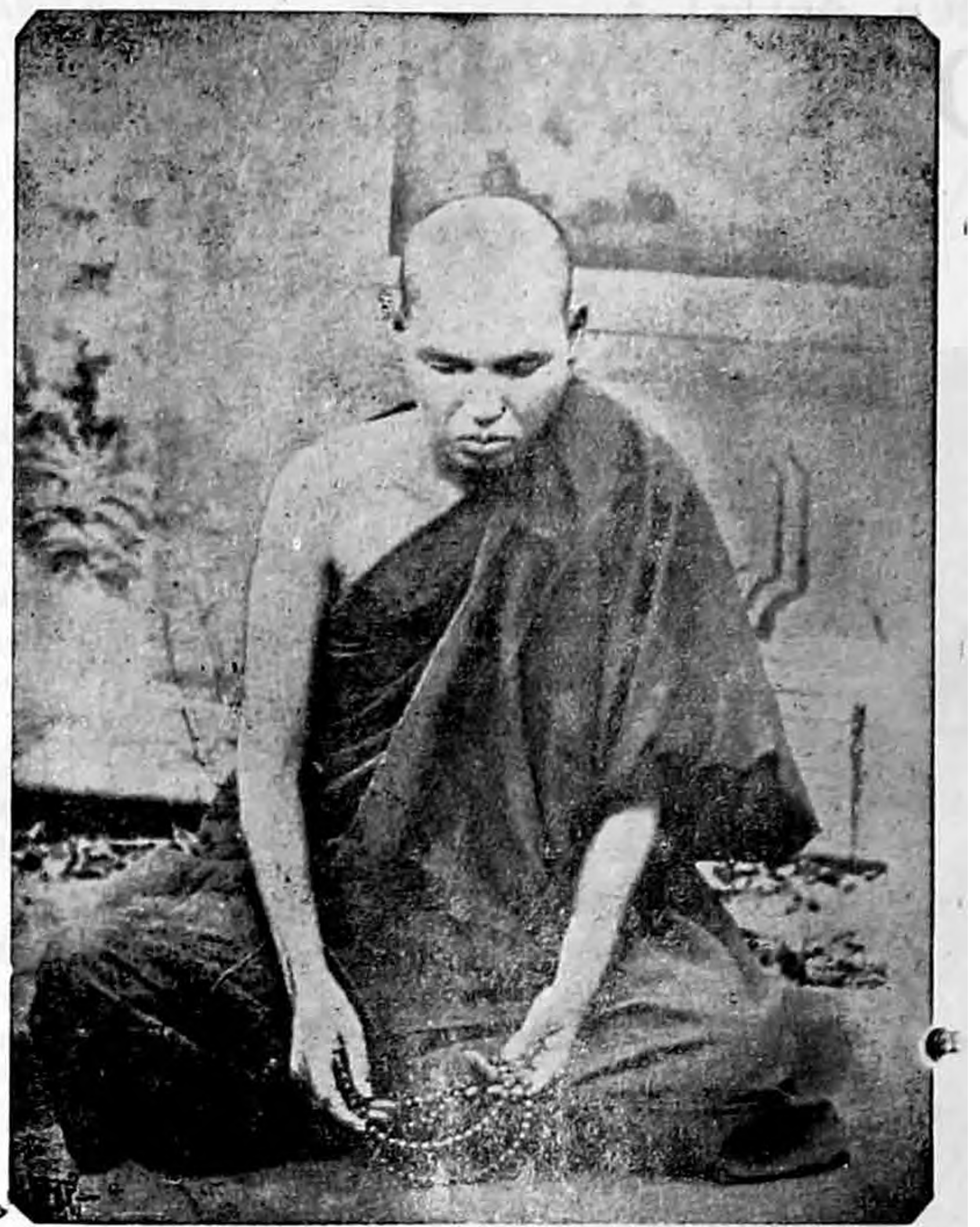
Below, I shall describe some cases in support of this theory.

FIRST CASE.

In the year 1936, as I required four collapsible iron doors for my newly built house at the riverine town of Prome, I purchased them from a local smith and painter named Saya Myaing, who also was my distant relative. My house fell a victim to the "Denial Scheme" during the World War II, and was burnt down in 1942. Fortunately, the sliding doors were not damaged, and so, I collected them and stored them in a certain place for my future use. This Saya Myaing died in 1944 and was conceived in the womb of his own daughter, and was reborn as a son in 1945. During the Japanese Occupation in Burma, they evacuated to one place, and I to another. In 1948 the boy and his mother visited my place at Paungde. While they were sitting in my house, the boy had a glimpse of the sliding doors kept in a distant corner of my house. On seeing them, he ran to the place where the doors were, whilst we were watching his movements. He fumbled with the gunny wrappings containing a door and shouted, "This is my own. This is mine". I then asked him, "Who are you? and How do you know?". To this he replied, "I am Saya Myaing, and these doors were made by me". When I enquired of his mother about him, she told me that the boy could remember quite distinctly events of his previous life. She further told me that he could identify all the paintings that had been done by him during his previous existence.

SECOND CASE.

At Paungde there was a man by the name of Maung Tun Mya. He was a dealer



The late Venerable Ledi Sayadaw, Agga Mahā Pandita.

in roasted beans and ground-nuts. He died of fever in 1926 and was conceived in the womb of a respectable woman who was his very thick friend during his life-time. This woman gave birth to a daughter in 1927, and when the child was about 3 years of age, it was found that she was a reborn child. The child started calling herself "Tun Mya, Tun Mya". When the late Maung Tun Mya's relatives came to see the child, she greeted them by mentioning their correct names. She then asked the elderly woman (who was Maung Tun Mya's sister) to bring her the bicycle which the late Maung Tun Mya had appreciated very much. When the bicycle was brought to her, she was very much pleased and played with it. She is now 26 years of age and married to a Government Official.

DHAMMAPADA

219 Cirappavāsīm purisam
dūrato sotthim āgatam
ñātimittā suhajjā oā
abhinandanti āgatam.

When after a long absence a man comes home safe from a distant journey, kinsfolk and friends rejoice to see him again.

220 That'eva katapuññam pi
asmā lokā param gatam
puññāmi patiganhanti
piyam ñātim va āgatam.

Likewise, his own good deeds will receive the doer who has gone from this world to the next, as kinsmen will receive a dear one on his return.

How Burma Received the Sacred Relics of Sariputta and Moggallana.

AS a token of gratitude to the Mahā Bodhi Society of India, which is helping us in many ways, we reproduce below the Sacred Relics Presentation Letter from the Maha Bodhi Society of India.

To,
The Honourable Thakin Nu,
Prime Minister of the Union of Burma,
Rangoon.

Sir,
CIRAM TITTHATU LOKASMIM
SAMMĀSAMBUDHA SĀSANAM.

This is a great day in the history of India and Burma for your representatives are present here at the Government House, Calcutta, to receive on behalf of the people of Burma, and we to give on behalf of the Mahā Bodhi Society of India, a portion of the sacred relics of Arahans Sariputta and Mahā Moggallana.

Since the passing away of the two Arahans more than two thousand five hundred years ago, great changes have come over the world and, in course of time, India, Burma and Ceylon came under foreign rule and suffered decadence. Even the Buddhist sacred places like Sanchi were forgotten. It is to the zeal of Sir Alexander Cunningham, a representative of the then ruling race, that Buddhists owe the recovery of the Relics by excavation at Sanchi in 1851, Christian Era. As India was ruled from England, these were removed to Victoria and Albert Museum in London.

In due course two great men arose, one in India, Mahatma Gandhi, another in Ceylon, Anagarika Dharmapala. The former secured the freedom of this country through purely non-violent means and the other founded the Mahā Bodhi Societies to revive and propagate the Buddha Dhamma throughout the world.

It was in 1939 that the British Government agreed to return these Relics. The

World War which began in the same year prevented their being brought back to India. When India became free on the 15th August, 1947, and Burma and Ceylon a little later, England fulfilled her promise. On the 14th January 1949 the Relics were received in Calcutta by the Prime Minister of India, Pandit Jawaharlal Nehru, and presented to the Mahā Bodhi Society for safe custody and re-enshrinement in a Vihara which is being built for the purpose at Sanchi by the Mahā Bodhi Societies of Ceylon and India.

Meanwhile the Relics were sent to your country twice and wherever they were taken, great was the rejoicing. In view of your people's wish to cherish them permanently on your soil, we have the honour of presenting a portion on this memorable day. The connection between our Society and Burma is a long-standing one. We firmly believe that the presentation of these sacred Relics will strengthen that connection further.

Like the gift of the Dhamma, the giver and the receiver are enriched. May you cherish these Relics for all time even as you have preserved the hair Relics of Lord Buddha and the people of Ceylon the Bodhi Tree that has grown from the sapling taken from Buddhagaya to the island by Sanghamitta, the daughter of Emperor Devanampriya Priyadarshi Asoka, more than two thousand two hundred years ago.

Sabbe sattā bhavantu sukhittā.
May all beings be happy.

We remain,
Yours in the Dhamma,
SYAMA PRASAD MOOKERJEE,
President, Mahā Bodhi Society of India.
DEVAPRIYA VALISINHA,
General Secretary, Mahā Bodhi Societies
of India and Ceylon.
4A, Bankim Chatterjee Street, Calcutta
Saturday, 20th January, 2494 B.C., 1951 C.E.

(Contd. from page 3.)

Buddhist Mission's Works in Assam

At the request of the Shan people in Assam, this Organisation deputed a Buddhist Delegation headed by Bhikkhu U Pannawuntha, U Sandima and U Tikkanatissa. This Organisation deputed another Mission containing 10 Bhikkhus headed by U Pannawuntha.

At present, Buddhist Missionaries are working in 9 places in this region Margherita being the principal place. All support is being given by this Organisation.

Buddhist Mission's Works in Thailand.

At the request of the Burmese Ambassador to Thailand, and many Thai people, this Organisation sent U Tejinda, a learned Bhikkhu to Bangkok to teach Abhidhamma. He is imparting Abhidhamma knowledge to 500 pupils, and also writing a book on Abhidhamma in Thai.



Missionary Bhikkhus in the various parts of the Chin Hills Region came to pay their respects to Ven U Ottamasara at Falam.

CAPITAL PUNISHMENT.

All tremble at punishment.
To all life is dear.
Comparing others with oneself,
One should neither kill nor cause to kill.
—Dhammapada.

The widely publicised cases, the Rosenberg case in America and the Christie case in England, have for different reasons made thinking people the world over ask once again whether the death penalty should be retained in any country which calls itself civilised. The matter has been debated before, with such energy and thoroughness that, to the average literate person, the ground is as familiar as his own backyard. We all know all the arguments, both for and against the abolition of capital punishment. The subject now seems to be one that calls for action rather than further discussion.

For us, Buddhists, there can be no room for argument. We undertake in the First Precept, to abstain from killing. This means *all* killing, and not merely such killing as we can conveniently and comfortably avoid. Every time the death penalty is carried out a murder is committed, a murder for which every responsible adult, in a democratic state, is answerable. Why then do we in predominantly Buddhist lands retain the death penalty?

The answer must be either that we lack the courage of our convictions as Buddhists, or that we are not fully alive to our rights as citizens. We, who call ourselves "Buddhists", continue to tolerate in our countries a form of brutality which has been abolished in many other lands, whose inhabitants do not profess to follow the Teaching of the Compassionate One. Where we should be leading the field, we are lagging far behind. And yet, strange as it may seem, there are those among us who yearn to illuminate the darkness of other lands by carrying thither the Light to which we ourselves shut our eyes. Missionary enterprises, such as these, can only be described as **Torch-bearing Somnambulism**. The missionary, instead of making converts, might well be told, "Wake up! Take your Light back home. See the mess there and clean it up before you presume to teach others".

In a democracy, the right to vote means the right to choose one's lawmakers, and hence one's laws. If, in a predominantly Buddhist democracy, the death penalty continues to remain in the Statute Book, it means one of the two things. Either the Buddhists are a lot of humbugs who do not believe in what they profess, or they are asleep. If they are humbugs, the situation is indeed pathetic. If they are only asleep, they can be awakened, and who knows but they will wake with the strength and courage of giants.

This Editorial is written in the hope that lethargy, and not hypocrisy, is responsible for the delay to abolish the death penalty in all Buddhist lands. The span of human life is brief. To him who dies, it matters little whether he ends his life in bed or on the scaffold. It matters much to those who live on a few years longer. It means all the difference between a clear conscience and uneasy one.

...from the Buddhist World, Vol. 8, No. 19.

(We will welcome the readers' views on this matter. What do you think?)

Letters from Abroad

Translation of letter dated 7th. August from M. Maurice Kiere.

"Dear Brother in the Dhamma,"

Your letter of 1st July has been received this day and naturally its contents have given me very great pleasure, because the help which has been promised will permit me to work still better for the propagation of the Dhamma and for the greater glory of our Perfect Master.

Also, please receive and have the kindness to transmit to the Executive Committee of the Council, the expression of my profound gratitude, as much for the material help as for the moral support which has been so freely granted me. Indeed the moral support is equally precious to me for, as you know, my missionary work here is very difficult and often deceptive, and it is a great encouragement to know that my work is appreciated and at that time I felt less alone being supported by an official organisation.

The Gathering on the occasion of Wesak was very successful. Unfortunately the weather was terrible on that day (water-spouts of rain and strong winds) in spite of which we were a score of people. Three Vietnamese (students at the University of Liege) assisted at the Ceremony. After the traditional address, given by myself; the Praise to the Buddha, the Three Refuges, the Panca Sila, by myself in Pali and by assistants in French; one of the Vietnamese Buddhists gave a short address. Then a new member publicly took his Refuge in the Triple Gems. After the Ceremony Madame Kiere offered a simple meal and we had occasion to have a general discussion. Each promised to do all possible to propagate the Dhamma by word or mouth in his environment. In conclusion, it was a good day's work with which I am most satisfied.

We have, meanwhile, an effective membership of 78 of which some forty live at Liege and its suburbs and the rest in different towns of the country.

I shall be grateful if you will kindly inform the Executive Committee of the Sāsana Council of this.

I shall certainly very soon avail myself of your permission to publish, after translation, articles from "The Light of the Dhamma" in the near future. Please also think of us if you have other writings from the Pāli Canon which may serve to instruct us.

I have commenced the drafting of the text for "Le Sentier" No. 3. which should be ready the end of this month or the middle of August. I shall send copy to you.

I reiterate my thanks and beg you to believe the expressions of my deep sentiments.

"May all beings be Happy and Well"

Sincerely yours in the Dhamma,
(Signed) M. Kiere.

Official letter of thanks from M. Kiere.

MISSION BOUDDHIQUE BELGE
CENTRE D'ETUDES
BOUDDHIQUES

64, Rue Branche, 64

ANS-(LIEGE)

ANS, 3rd September 1953/2497

To the Executive Committee of the
Union Buddha Sāsana Council
Rangoon Burma.

The undersigned, leader of the Belgian Buddhist Mission and Buddhist Study Centre, pray the Executive Committee of the Union Buddha Sāsana Council to accept the best thanks of our members for the generous donation sent for the benefit of our group activities.

This donation, I assure, will be used to propagate, in our country, the Teaching of our Lord Buddha, The Enlightened One.

Please accept our best wishes for the welfare of the members of the Buddha Sāsana Council and the whole people of Burma.

Devotionally yours,
Sd/- M. KIERE.

The Theosophical Society
Recording Secretary's Office
Adyar, Madras 20, India
August 11, 1953

Editor,
"The Light of the Dhamma",
No. 16 Hermitage Road,
Kokine, Rangoon.

Dear Sir,

We have for acknowledgement your letter of the 5th August. The copy of the magazine has not arrived yet, but presumably you have sent it by sea mail.

Relative to your desire to have the addresses of the branches of the Societies in India and abroad, I am sorry we are unable to assist you in this matter.

Regretting our inability to help you,

Yours faithfully,
(Miss) Ann Kerr,
Recording Secretary.

(We had asked them for the addresses of their branches in order to send Buddhist literature. Perhaps some of our local Theosophists will be willing to help. Theosophists should learn more of Buddhist tolerance.)

Buddhists the world over still want sole control of their most Holy Place.

Extract from a letter from the General Secretary, Mahā Bodhi Society of India, dated the 7th September 1953.

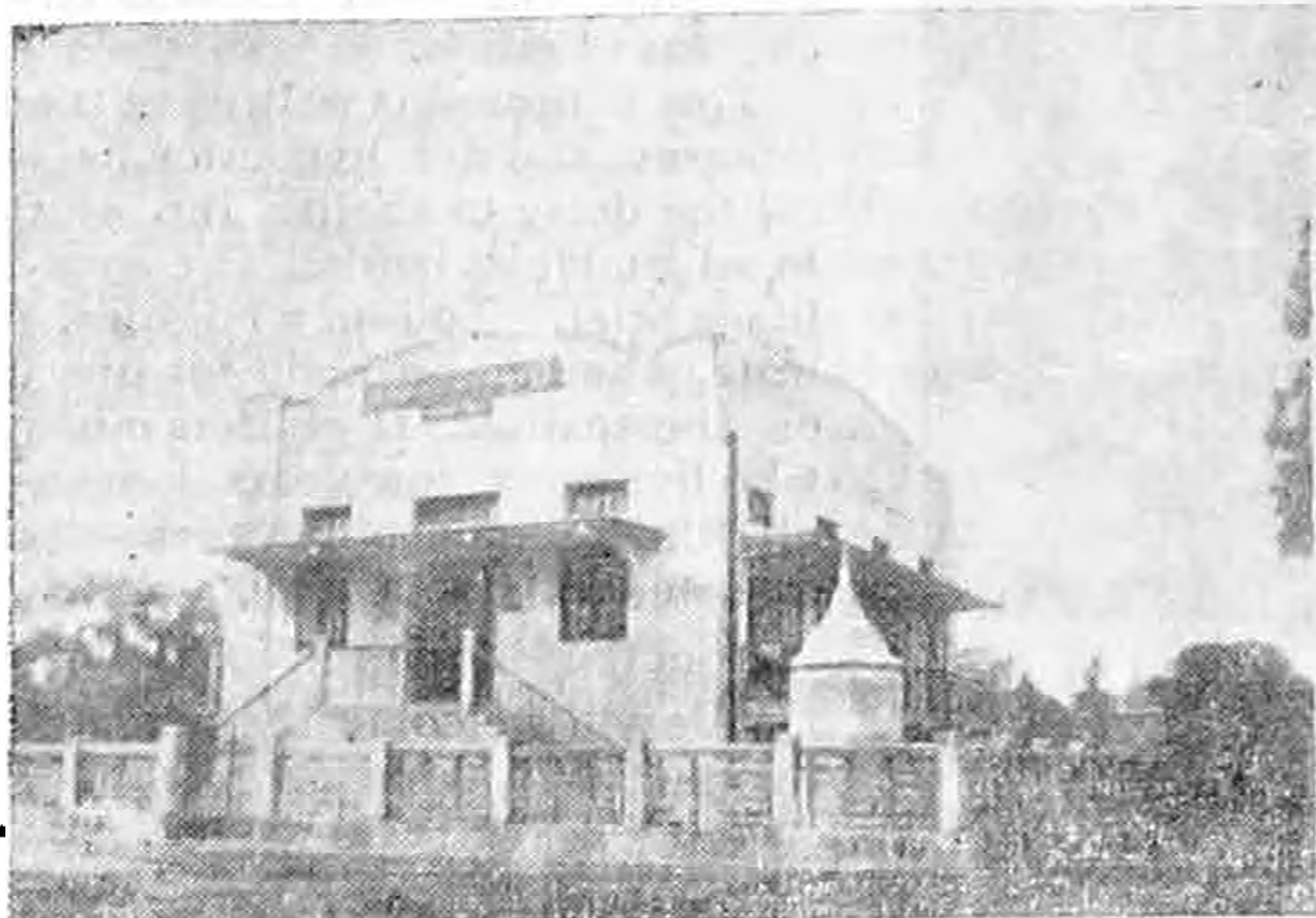
".....With regard to your enquiry as to our attitude towards the Buddha Gaya Temple question, as we have repeatedly mentioned in our publications we are not fully satisfied with the present set-up. We have agreed to the formation of the joint committee in order to see whether it would be able to satisfy the demands of the Buddhists. The committee has been functioning only for a very short time and it is not possible to give any opinion for the present. Needless to add we are aware of the strong Buddhist feelings in this connection and would do everything possible to see that their wishes are given effect to."

Wakefield
Church Street
Dunbar
E. Lothian
U.K.
9th August 1953.

"Thankyou for your letter which is a welcome sign that other sections of the Teaching are alert and are very willing to help those who are just seekers, and in our small way endeavour to practise and show the way to others. therefore we help and advise as to the source of the right system or Books to follow. We have been fortunate in having a Bhikkhu to stay with us but only for one week, he was a great help in giving us guidance but as this is likely to be a rare occasion we would appreciate Buddhist literature. At the moment we are closed for the holiday season, but prior to this we were studying (Meditation by Lounsbury and a Buddhist Catechism). Next I hope to interest them in "The Word of the Buddha" and "Path of Deliverance" both these have been recommended by a Bhikkhu. I have also had a few copies of the "Word of the Buddha" sent to me from Ceylon.

Thanking you for enclosures and interest shown. My wife and I have a Vegetarian Guest House and should any Bhikkhu be in Scotland we will be pleased to give hospitality upon recommendation from you, the House and the ground is highly suitable.

Mettācittena,
Sd/ W.H. Pass."



"Place of ordination" Simā at the Thāthana Yeiktha, Kokine.



Premises of the Union Buddha Sāsana Council, Kokine.

Return of the Koliya Buddhists

Koliyaputta Rahula Suman Chhawara, Hon. General Secretary of the Koliya Buddhist Association, Ajmer, India, came to Burma last year and stayed some months as a guest of the Union Buddha Sasana Council for his studies and meditation. He was ordained and took training in Vipassanā under the Venerable Mahasi Sayadaw Agga Mahā Pandita. He returned to India and is now leading back to Theravāda Buddhism the 20 million Koliya-Rajputs who are the descendants of the Buddha's own clansmen.

Activities of Koliya Buddhist Association in Ajmer. Mr. Chhawara writes as follows:—

About ten meetings were held in the various localities of Koli Rajputs in order to promote the importance of Vaisakh Day. All the members of the society took active part and especially Maung Aung Sein the Burmese student who lived as a guest of Mr. R. S. Chhawara helped a great deal by delivering lectures about Vaisakh and the people of Burma.

We are glad to report that after our constant efforts for so many years, this year's function was successful.

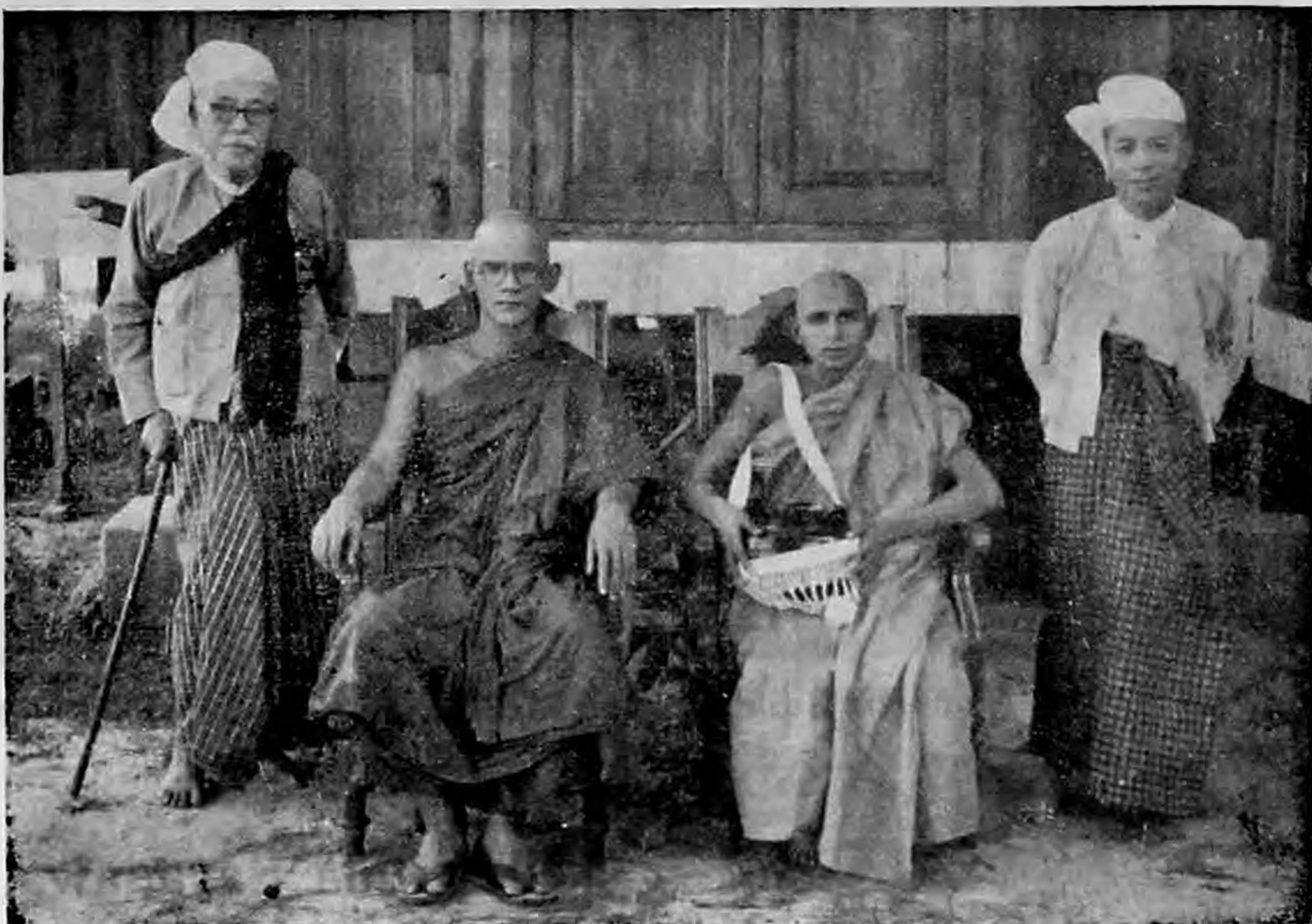
On the 27th May, Maha Thrav Sithu U Pe, First Secretary to the Burmese Embassy in India was received at the Railway Station by the members of the reception committee, after which he was taken directly to the premises of K. D. A. V. School, Ali, where thousands of Koli Rajputs had come for puja and to receive their honourable guest. U Pe said that he was very fortunate to meet the Koliya community in such large numbers.

He was then taken to Pushkhar, a holy and noted place of Hindoos where there are temples of Jains. Hindoos and others except those of Buddhists, who have already purchased a plot of land there for a Buddhist temple and a residential College for Buddhist teaching. They have not been able to begin the construction as yet due to lack of funds. The Honourable U Pe said that it was very essential for such a large number of Buddhists to have a temple and a college. On our way back, Durgha, a noted place of the Muslims was also visited.

In the evening at 4 p.m. a large procession was taken out with the Buddha Image which was very kindly sent by Mohan ji Solanki of Saurashtra, with band, Buddhist flags Buddhist Kirtan parties and many other parties, arrangements being made for cold drinks to the passers-by. The procession reached the Town Hall at 6.30 p.m. This procession rendered wonder-struck all the non-Buddhists of the city.

The president arrived at 6.35 p.m. The Honourable Chief Minister of Ajmer State and other officers of high rank came to participate in the functions.

Tri Sharan (Three Refuges) and Panch Sheela (Pansil) with Buddha Vandana (Homage to the Buddha) was recited by Koliyaputta Rahula Suman Chhawara, Maung Aung Sein and others. Mr. Nawal Singh ji Gahlot delivered the reception speech giving an introduction to the president. Koliyaputta Rahula Shree Nathu Singh ji Tanwar and the Honourable Chief Minister of Ajmer State delivered lectures on the teachings of the Buddha pointing out how easily the people by the help of His noble teachings, can establish peace and love.



Ordination of Koliyaputta Rahula Suman Chhawara at the Thāthana Yeiktha.

Sitting:—Right—Koliyaputta Rahula Suman Chhawara;

Left—Venerable Mahasi Sayadaw, Agga Mahā Pandita;

Standing:—Right—Thiripyanchi U Sein Maung;

Left—Thado Thiri Thudhamma Sir U Thwin.

Visit to Himachal Pradesh

A body of seven members led by Shree M. K. Nathu Singh ji Tanwar, President T.Y.M.B.A. Vice-President Koliya Buddhist Association was sent to Himachal Pradesh by the Koliya Buddhist Association in order to propagate the Buddha Dhamma among the Koliyas of that province, who form 60 per cent of the population and are, mainly, farmers. They have been ill-treated in the past by some of those who call themselves Hindoos and try to look down on the Koliyas. When they heard that the people from Ajmer were coming for the revival of Buddhism among the Koliyas, these traditional opponents of the Koliyas came with sticks in their hands having an intention of attacking the visitors. But seeing the peacefulness and Buddhist Mettā of the visitors, caused no trouble.

Our members fearing nothing about all that walked a long distance of 16 miles on foot up steep hills and reaching Himachal Pradesh in the evening delivered a lecture in the village of Thana Sanayadi where thousands of Koli Rajputs had assembled to hear the lecture. A lecture was given by

Shree M. K. Nathu Singh ji Tanwar who spoke on the life and teachings of the Buddha showing their relation with the great Master by their Koliya descent and gave many instances of Mettā; how the Buddhists practised it and how by the help of Mettā He did wonderful things. He requested all to practise Mettā which is the most important thing in one's life, which calms the feelings of those persons about to quarrel. The chief Minister who presided at the meeting said that all must live like brothers, following the principles of the Buddha. Six more lectures were delivered for which they had to walk 16 to 18 miles daily in order to reach the different villages.

Their visit to this province has brought a sudden awakening among the Koliyas and it is hoped that the contribution of some Buddhist pictures and literature can be helpful to them.

Sd. Chhawara,
Secretary,
Koliya Buddhist Association.

Shree Nawal Singh ji Gahlot proposed a resolution about Buddha Purnima holiday thanking the Government of India for its wise step but expressing his regret for turning their ears away from the Koliyas of Ajmer who are about 20000 and are employed in the Railway Workshop. They have been regularly taking their own leave to celebrate their great Day and on that day when the people all over India were availing themselves of a holiday, they had to take their own leave creditable to their own leave account. Will the Government of India consider their genuine request and declare a public holiday in Ajmer for Railway and others? This proposal was seconded by the Secretary General of Buddhist societies Koliyaputta Rahula Suman Chhawara and the public unanimously approved it.

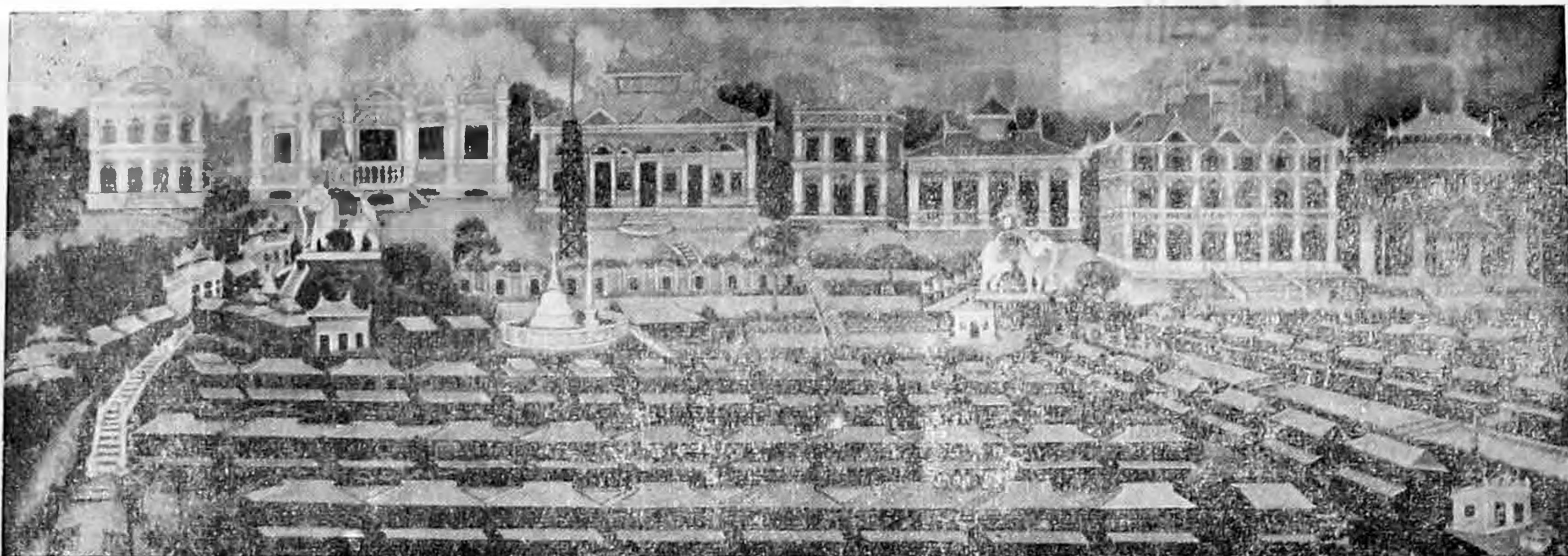
The president spoke on behalf of His Excellency the Burmese Ambassador

and then spoke about the teachings of the Buddha praising the work of the Koliya Buddhist Association supporting their object of revival of Buddhism among the Koliyas, the Buddha's own blood-relations.

Koliyaputta Rahula Suman Chhawara offered thanks on behalf of the society to the people and to the president. At 9 p.m. an introductory meeting of all important figures of the Koli Rajput community was held in the Buddha Vihara where all were given a chance to meet the Honourable president.

On 28th May a meeting was held where, after the lectures etc. prizes were given to all who played an active part in making this function a successful one.

Sd. Chhawara,
Secretary,
Koliya Buddhist Association.



Monastic Buildings and Meditation Huts on the Neikbeinda Hill, Prome.
(From a painting by a local artist)

Neikbeinda Sayadaw.

AT Prome, a town 161 miles away from Rangoon by rail, there resides a famous Mahāthera by the name of U Sīri Mahāthera, Neikbeinda Sayadaw. He has a very wide reputation as a Kamatthana teacher, and many devout persons from various parts of the country

flocked to him to become his trainees. In this Meditation Centre, there is an average attendance of 120 trainees during the Vassa and 40 trainees during the remaining part of the year. It had already received an annual subsidy of K 500/- from the Union Buddha Sāsana

Council since 1952. There are many monastic buildings and meditation huts on the Neikbeinda Hill about 3 miles to the east of Prome, and today this hill has become a pleasing prospect from the famous Shway Sandaw Pagoda at Prome.

Help to spread the Buddha Dhamma

The low subscription rate by no means covers the cost of production of "The Light of the Dhamma" and the "Sangāyanā" and in publishing these periodicals the Union of Burma Buddha Sāsana Council has but one sole and abiding purpose; the propagation of the Buddha's Teaching. The Council has no desire whatsoever to profit financially from these publications.

You can help in this Dhammaduta work (Propagation of the Dhamma) by buying copies for your friends here and by sending copies abroad.

You can earn Merit and at the same time earn the gratitude of your friends by subscribing for one year or for several years. We shall be happy to send the publications direct to them with your compliments.

May we also enrol you as a friend of "The Light of the Dhamma" and the "Sangāyanā" a friend who will gain us more and more subscribers? We hope to be able eventually to publish a list of such friends.

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THE SANGĀYANĀ, A MONTHLY BULLETIN OF BUDDHISM.

The Light of the Dhamma.

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THE LIGHT OF THE DHAMMA, A QUARTERLY MAGAZINE OF BUDDHISM.

(Contd. from page 2.)

H.E. Dr. Ba U, President of the Union of Burma and Hon. U Win, Minister of Sāsana Affairs, both in their speeches emphasised the fact that, the conferment of high designations on the venerable Mahātheras was not an innovation. There had been many precedents. The Supreme Buddha Himself conferred suitable designations such as *Etad'agga* (best of the lot) to many of the Mahātheras. It was a regular practice of the pious kings in olden times to honour the worthy monks with high designations.

H.E. Dr. Ba U further said that fundamental purpose of conferring the high honours was to promote the Sāsana; in other words to promote the spiritual values. And by doing so an example was given to the people to give up base, evil tendencies, leading to misery and destruction and at the same time to cultivate the nobler and higher qualities of life which lead to peace and progress.

With such mental attitude no wonder that Burma still survives from all the inestimable damages caused during the last war both by the allied and by the Japanese forces. Further, Burma had yet to contend with the most barbaric of insurgents whose sole motive is to rob and destroy. But Burma has a trio, the wise President Dr. Ba U, the Yogi Premier U Nu, and the pious minister U Win. These three statesmen will undoubtedly steer the State vehicle through the clean Middle Path and we shall soon see a peaceful glorious Burma leading the rest of the worrying world following at last her ways if only to avoid destruction.

MAY ALL BE HAPPY !

ဓမ္မတ္ထာလင်္ကာစောင်
မိုင်းခတ်လူ့စာပေအဖွဲ့

The Sankasana MONTHLY BULLETIN

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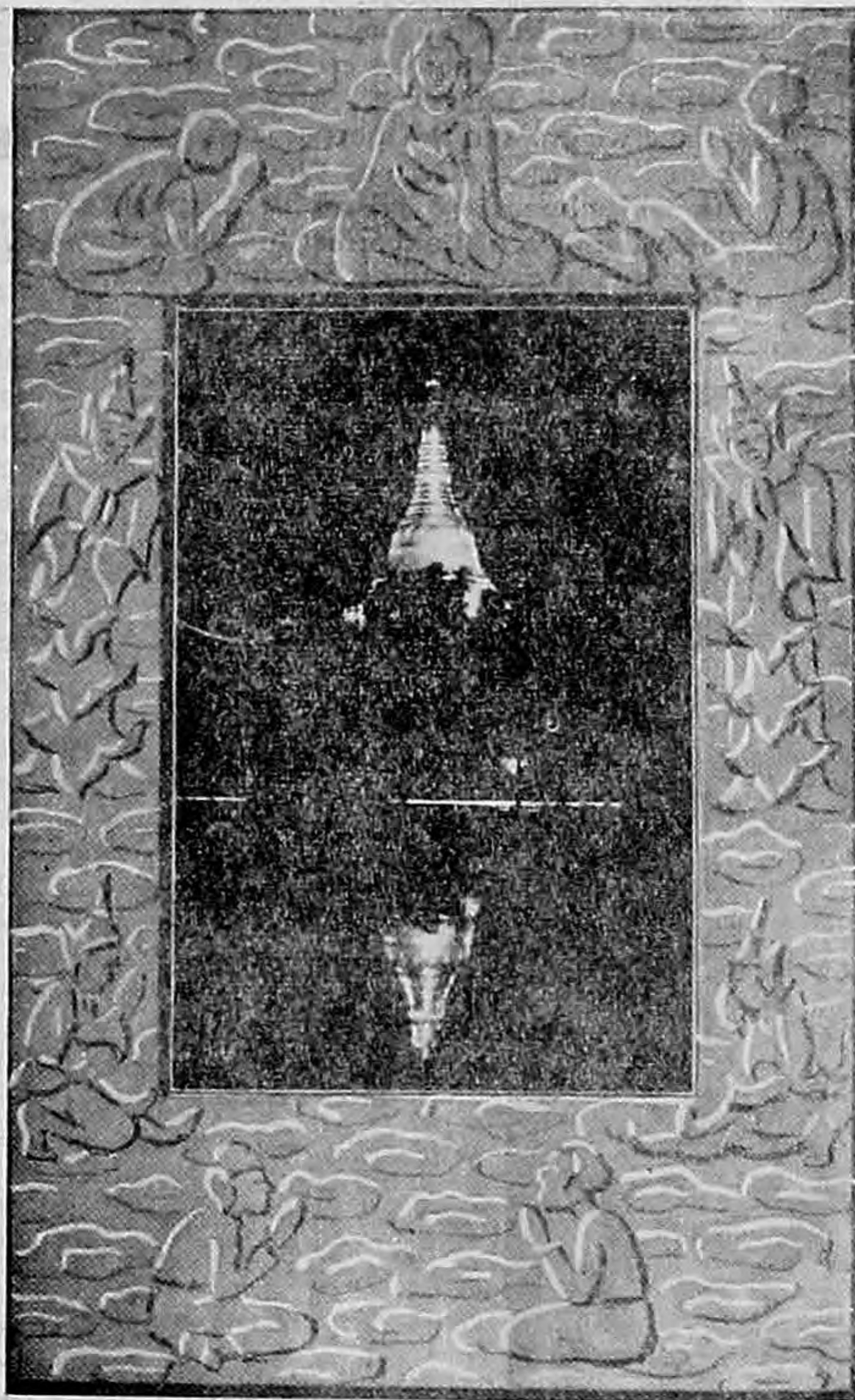
OCTOBER 1953

Price 25 Pyas.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA.
VENERATION TO HIM, THE MOST EXALTED, THE PURIFIED, THE SUPREMELY
ENLIGHTENED BUDDHA.

THADINGYUT FESTIVAL AND THE SHWAY DAGON PAGODA.

ALL Buddhas resort to Tāvātimsā, the Realm of the Thirty-three, after performing their great miracles. Accordingly, soon after the performance of the "twin Miracles" at Sāvātthi (present Saheth Maheth), Buddha Gotama spent the three month "Season of Rains" in Tāvātimsā 2535 years ago. During that sojourn, the Omniscient Buddha first declared the Abhidhamma for the benefit of the being who once was Māyā-Devī, Queen-mother of Prince Siddhattha. Daily, during those three months, did the great Arāhant Mahā Sāriputta meet the Buddha, who repeated what he had taught to the devas on that day. Mahā Sāriputta, in return, repeated this doctrine to five hundred selected pupils who memorised it. At the end of the three months, the Supreme Buddha returned to Sankassanagara (present Sankisa Basantapur) by a triple ladder—ruby, gold and silver. Many powerful Brahmas and Devas with Sakka,



The Shway Dagon Pagoda fully illumined
at night time and reflected in the Royal Lakes

King of the Devas followed the Buddha, holding scented torches

In commemoration of this sacred event Buddhists celebrate the Thadingyut (end of the Vassa) or "Illumination" Festival on this day every year, which fell on the 23rd. October this year, and all the Buddhists in the country have celebrated the festival with pomp and grandeur, commencing from the 22nd October and terminating on the 24th October. On the nights of these three days, the Pagodas, religious institutions and the residences of the Buddhists in this country were fully illumined. Especially in Rangoon, the whole town was flooded with lights, and the famous shrine of Shway Dagon was graced with innumerable candle and electric lights.

Sacred Shrines of Buddhism in India

by H.E. U Kyin, Burmese Ambassador in India.

PILGRIMAGE TO LUMBINI.

The five most sacred shrines of Buddhism in India are situated at (1) Lumbini in Nepal, (2) Buddh Gaya, 10 miles away from Gaya, (3) Sarnath near Banaras, (4) Sahet-Mahet beyond Balrampur and (5) Kusinagara in the Gorakhpur district. Of these religious places Buddh Gaya and Sarnath are easily reached and they are usually not missed by pilgrims from Burma. Sahet-Mahet or Jetavana in Savatti, where the rich man Anāthapindika (Sudattha) had to purchase a piece of land for the purpose of building a monastery for the Buddha by covering the entire space bought with gold coins, is some 12 miles from Balrampur, a small railway station on the loop line from Gonda to Gorakhpur. This place is somewhat out of the way and not many pilgrims from Burma took the trouble to visit the place. But Prime Minister U Nu and party including myself reached Jetavana by motor car from Lucknow in about 5 hours in October 1951. Kusinagara is also similarly situated, not being on the main railway but on the Kasia road, 32 miles away, from Gorakhpur. The most inaccessible of all is Lumbini, approximately 10 miles as the crow flies, towards the north-west of Nautanwa, the railway terminus. Only the stout-hearted pilgrims visit the place. For the Burmese Ambassador in India who is expected to take part in the religious festival on the Vesak Day every year when the Birth, Attainment of Enlightenment and Mahāparinibbāna of the Buddha are celebrated, it is desirable that he should have first-hand knowledge of the sacred places where those three great occasions took place. It was for this reason that I made the pilgrimage to Lumbini with my wife during the last week of May this year, combining it with our trip to Buddh Gaya where we were both invited to participate in an important function,

Our pilgrimage to Lumbini began on May 23. The month of May, by no means,

provides ideal climatic conditions for a tour in any part of India, but circumstances led us to undertake the journey. The Calcutta Mail which left Delhi at 8.30 A. M. enabled us to take the train for Gorakhpur at Kanpur on the same day at 6 P. M. For the whole night we travelled by rail on a metre gauge in a second class compartment, the highest class available on that line. The heat of the Indian summer more than anything else made this part of our journey most uncomfortable.

We reached Gorakhpur at 8 A. M. on the following morning. There we entrained again for Nautanwa where we arrived at mid-day. It was hot and dusty although we had the reached Tarai or the foot of the Himalayas. We could do nothing better but to rest for the day at the dak bungalow in preparation for our journey to Lumbini early next morning.

Nautanwa is a small town without a municipality. It appears to have a brisk trade with Nepal exporting salt and other necessities of life, such as, clothing material, kerosene, soap, umbrellas, etc and importing timber and agricultural produce. It is a recruiting centre for Gurkha militiamen for service with the Indian Army as well as for the British Army in Malaya.

On the 25th May at 4 A. M. we left Nautanwa for Lumbini in a jeep. Driving due north for about 5 miles we reached a village called Snauli situated almost on the Indian-Nepalese border. There was no customs or immigration outpost and all pedestrians and vehicles crossed the border without let or hindrance. As we passed the village we crossed the border and then we turned west. Along the road we saw white boundary pillars at a distance. The pillars were about 6 feet high and they were seen at every mile for a stretch of 3 to 4 miles. Paddy growing appeared to be



H.E. U Kyin,
Burmese Ambassador in India.

the principal occupation of the inhabitants of the region. The agriculturists there were not Nepalese, but they were a tribe of the Indian people. I was told that the climate in the plains was a little too hot for the Nepalese people who always prefer to live in the hills. With no boundary restrictions and perhaps with no administrative trouble the country looked very peaceful. The boundary between Nepal and India in that area was not even a voluntary halting place while the pillars which I had seen along the border were nothing but a symbol of co-operation, friendship and mutually profitable trade between the two countries. We reached the Lumbini dak bungalow after covering 18 miles in exactly 2 hours. On the way we negotiated several country bridges across a number of streams. One good shower of rain would surely break some of those bridges and not even a jeep would then be able to pass through those streams. Chancellor U Pe Than who accompanied us assured that we had done the journey in the quickest possible time and in a much more comfortable mode than on an elephant's back. We were indeed grateful to the local authorities on both sides of the border for making the best possible arrangements for our visit to Lumbini.

After a few minutes' stop at the bungalow we made a tour of Lumbini. We first visited the spot where a pillar was erected marking the spot where Prince Siddhattha was born. It was found here in 1896. The distance from the bungalow to the pillar would be about 150 yards. The pillar has no capital and a line of fissure could be seen



The purchase of
Jetavana a
medallion
(Bharhut)

clearly from the middle to the top splitting it into two halves. The script written on the pillar is exactly the same as the Brahmani script used on the caskets in which the relics of Arahants Sariputta and Moggallāna were discovered at Sanchi. It reads as follows:

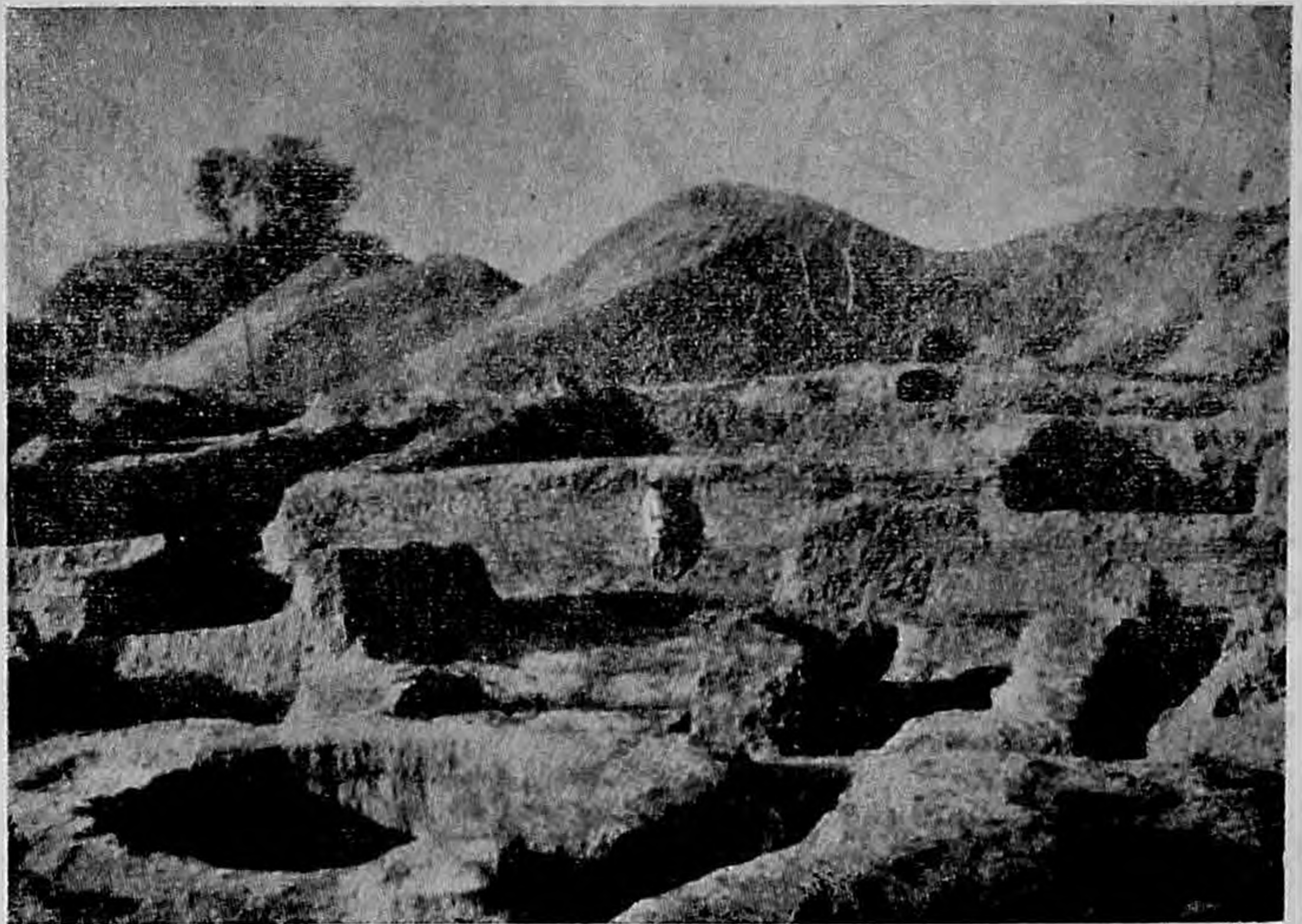
"Piyadassi, beloved of the gods (i.e. Asoka), after he had been anointed 20 years, came in person and worshipped, because here was born Buddha Sakyamuni.

He both caused a stone (capital) representing a horse to be made, and caused a pillar to be set up, because here the worshipful was born. He made the village of Lumbini free of taxes and a recipient of Wealth." According to the accepted chronology of Asoka's reign this inscription is dated 245 B. C.

Immediately behind the Asoka pillar there stood a small covered brick building on a raised floor which was said to have been reconstructed by the Nepalese Government only a few years ago, at a cost of Rs. 30,000, on the ruins of the original shrine believed to be the temple of Queen Mayadevi. On the floor of this new temple we saw a broken piece of a stone with the figure of a horse that looked very much like the capital of the pillar in front of the temple.

Inside the temple there was a bas-relief with defaced figures depicting Queen Mayadevi giving birth to Prince Siddhattha. The size of the relief is about $5\frac{1}{2}$ feet by $3\frac{1}{2}$ feet in length and breadth. The group in the relief consists of four female figures, of whom that on the right is Mahamaya. She stands in a graceful attitude, holding the branch of a sal tree with her right hand, while with her left she adjusts her lower garments. The contours of her head and hands though defaced show the skill of a master-hand, and her hair falling in wavelets on her left shoulder maintains the balance with the right hand raised up to hold the branch. Dignified action is exhibited in her whole attitude. Immediately below Queen Maya's right hand stands a young female attendant of smaller stature with her right hand raised to help the queen. Third figure which is believed to be Pajapati Gotami, the young sister of Mayadevi, energetically comes in bringing water and bends herself to give it to her sister. The fourth figure stands by for service to the queen. The queen, however, is already free from the pain of delivery, the infant prince descending on the earth from her right side. There are also the figures of two Brahmas waiting to receive the prince. Having taken the first seven steps the prince stands triumphant. The entire set of figures is very interesting indeed. It is a pity that this fine piece of art which is so full of meaning had become deface.

We saw these figures in the bas-relief painted with red ocher in the face and in the forehead. We were told that they were worshipped by some people in the tarai as a goddess of some celebrity called Rummindei. Till about 4 or 5 years ago some of the devotees, it is said, even killed goats in front of the figures and offered the killed for their prayers. Through the pressure of Buddhists it has now been stopped. I requested the Nepalese monk called Shin Anuruddha who now looks after the shrine at Lumbini to clean up these figures and prevent them from being painted. I donated a small sum of money for this purpose. The conversion by the people professing other religions, of Buddhist shrines and images into objects of their worship must have been a common practice through-



Remains of a building (Saheth Maheth)

out India in the past. I have seen myself several images of the Buddha converted into those of Hindu deities in Ellora caves while I have read accounts of these conversions in certain standard books on these caves.

By the side of Queen Maya's temple there was a tank which to all appearances, was recently built. As a matter of fact, we passed by that tank as we walked from the Bungalow to the Asoka pillar. This tank is believed to be the spot where water was provided by the devas to Queen Mayadevi at the time of the birth of Prince Siddhattha.

About 100 yards away from the building there were two mounds of earth which looked like stupas, each about 20 feet in height, with a sexagonal brick pillar approximately 6 feet high. Bhikkhu Anuruddha told us that there was no significance attached to these mounds and that they were formed by a collection of earth excavated out of the place when the pillar and Queen Mayadevi's temple were discovered. Serving as landmarks these earthen stupas could be seen from about a distance of 3 or 4 miles as one approached Lumbini.

To the south of the temple there was a brick basement about 80 yards in length and 25 yards in breadth. It looked like an old site of a vihara or a reception hall. Adjoining this place we saw ruins and brick foundation of cetiyas or viharas. The failure to protect these monuments by the authorities concerned against local vandalism appears to have obliterated the sacred shrines of Buddhism at Lumbini.

Lumbini will be a mere name but for the monuments that have been described. There was no vegetation of any kind resembling the sal grove in which Queen Mayadevi halted for sport. Today agriculturists of the locality have ploughed up their lands right up to the ruins of the sacred shrines and only a few edifices were left of Lumbini as it was known in the days of Asoka. It will be a grand idea if a Buddhist shrine of respectable size can be built here as it was done with Mulagandakuti Vihara at Sarnath.

The sacred site of Lumbini has now been handed over to the Dhammodaya Sabha of Nepal. This is a religious body established about 4 years ago with Sayadaw U Sandramani of Kusinagara as president

and Bhikku Amritnanda of Khatmandu as Secretary. I have met both and I am satisfied that the Dhammodaya Sabha is working very hard for the revival of Buddhism in Nepal beginning with the reconstruction of Lumbini. I made a small donation for the purpose at the time of my visit at Lumbini and I would urge other Buddhists to support this scheme for reconstruction financially. This kind of charitable act on the part of Buddhists from other lands will surely promote the cause of Buddhism in the country where it originated.

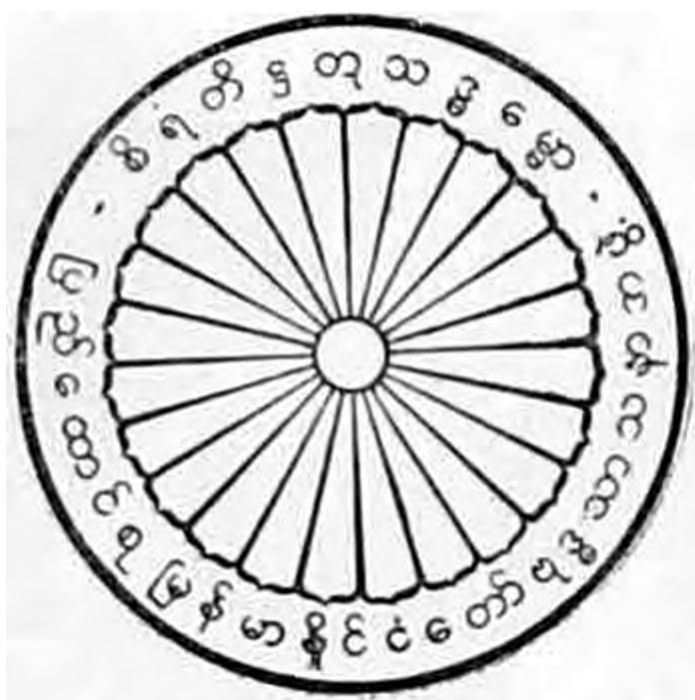
We left Lumbini at 7-30 A. M. and arrived back at Nautanwa at 9-40 A. M.

In the afternoon we paid a visit to Maha Thera Srinivasa, a Ceylonese monk, who has been residing at Nautanwa for the last 15 years. His monastery with a nice small garden was only about 3 furlongs from the dak Bungalow. Only a few pilgrims from Burma appeared to have halted at the monastery on their pilgrimage to Lumbini as most of them on their arrival at Nautanwa, proceeded straight to Lumbini.

AT KUSINARA

Leaving Nautanwa at 4-50 A. M. on the 26th May we reached Gorakhpur at 8 A. M. from there by a motor car we proceeded eastwards reaching Kusinara which is now correctly known as Kushinagara, a distance of 32 miles, at 10 A. M. There we were met by Sir Surendra Singh Majitthia, brother of Sardar Surjit Singh Majitthia, Deputy Defence Minister, Government of India. Sir Surendra is a local philanthropist and he seems to be ever willing to play the part of host in and around Gorakhpur. He led us to the temple where there was the image of reclining Buddha. Thanks to the Government of India, this image and the temple which were discovered in 1876 have been very well maintained. The gilded image, unlike several images of reclining Buddha in Burma is in every sense realistic of the ailing Buddha with His emaciated stomach and natural restful attitude. It lies on a 24 feet long throne of stone with head northwards. To the west of the throne there are three small images in niches, two in a sad mood and the third sitting with both legs folded in an attitude of meditation. Inside the shrine there was just enough space for one to go round the image of

(Contd. on page 11)



THE SANGĀYANĀ

OCTOBER 1953.

DO YOU NEGLECT YOUR CHILDREN?

YOU may answer quickly: "No, I don't; on the contrary I treat my children better than most others treat theirs."

But, please just think again. Supposing your child had Diabetes, that dread disease which makes the whole system crave for sugar which is a deadly poison to the diabetic. Would you satisfy your child's craving by giving him unlimited sugar? And would you agree not to give him the painful insulin injections that might cure him?

Do you, after deep thought, after careful consideration of all your motives, agree that you are not neglecting your child?

By over-feeding and by over-dressing your child's body you are weakening his powers of resistance and so you are making him an easy prey to later disease. In reality, far from protecting your child you are neglecting his future well-being by failing to give his body a healthy unfettered start in life.

If you send your child to one of the many private schools, without due thought and care, thinking that you will cram him with "modern" learning in quick time, you are really neglecting his mind.

There are many "private" schools; a few, a very few indeed, are good; most are just "educational rackets". Some of the newer "mushroom" schools which have sprung up overnight have so-called teachers who have no qualifications and no teaching ability at all. Even some of the pre-war schools are running entirely on their previous prestige and reputation while they have, in fact, degenerated into money-making machines whose sole interest is "profits, more profits and may education go hang". Almost all schools are so overcrowded that no true education is available in them, for the money motive is paramount.

In any case, often even where you can crowd a child's mind with material knowledge, take care that you do not do it at the expense of his reasoning faculties and, in the absence of any real "spiritual"

teaching, at the expense of his 'character'.

For, if you over-feed, over-dress and, yes, over-educate a child, you may turn him into a neurotic who will, in the end, be surpassed by a healthy boy from a country village who has been taught by parents or by the local "Sayadaw" or by sheer adversity, to think and to act for himself with a whole mind.

The mis-educated boy, especially the boy whose mind has been twisted by alien ideologies and dogmas, is using only half his mind and often two halves of the mind are fighting each other.

What has been the greatest single cause of the rise of communism in Asia? I should say that it was certain well-meaning foreign church missionaries and teachers who have succeeded in shaking in some children the racial tradition and beliefs and only in extremely few cases have they been able to implant their own dogmas and traditions. They have left many children a prey to neuroses or a prey to entirely materialistic beliefs; they have in effect only succeeded in manufacturing strong crooks or strong communists.

Only where a good home influence has counteracted the foreign ideologies do we find that the children have grown up to be good citizens of Burma. If this was so of pre-war education, how much more is home education and influence needed in these days of mis-education.

And where parents have sent their children to "special" schools for the sake of "style", over-fed them for the sake of "style", over-dressed them for the sake of "style"; they have doubly neglected their children for they have weakened the foundations of character in their children by putting the accent on "style" instead of on "honesty" and "truth".

RETURN TO THE MONASTIC SCHOOL?

It is no use suddenly trying to reverse all the process, but the process should be gradually reversed. It is no use also trying to take a sudden and "straw-fire" interest in the children and repressing them by forbidding them to read this or to do that.

But what can be done is to see that they get at least some Buddhist training (this article is written for Buddhists and of course most of it applies only to children of Buddhist families) and so help to counteract the little daily doses of Micchaditthi that are imbibed with modern materialist or modern animist varieties of "private school" education.

Here again, all "private" schools are not meant, since some few private

BURMESE BHIKKHU IN INDIA.



Venerable U Nyānadīpa

53 Ruiya Hostel, B.H.U.
Banaras, India.
14th Sept. 1953.

"Many thanks both for your letter and news from Thiri Pyinchi U Sein Maung, Chief Executive Officer of the Union Buddha Sāsana Council.

Now, Buddhist Psychology at "Mano Winyansala" is going on and improved. Now nearly 500 people are pure Buddhists. We have every Sunday meeting as I am giving a bit of speech in Pāli and English as the Buddha gave sermon in the time of Dhammacakka.

Our Buddhist Brotherhood is also going on.

Burma Mahā Sangha Society in India also is still progressing. The President of Manowinyansala is Professor Shukla, Banaras Hindu University.

Buddhist Brotherhood,

Mr M. Paramanda, M.A., Professor in Pāli, Banaras Hindu University.

President of Mahā Sangha,

U Sandāmuni in charge of Kusinara-maya.

The Secretary, U Sandima.

May all of you be contented!

U Nyānadīpa.

schools are giving a first-class education with no alien dogma.

The whole burden of my lay is that parents who neglect to see that the schools which their children attend are really suitable, are neglecting their children; and that parents who neglect to give any home training to their children are neglecting their children more than those who neglect them in other ways.

It would be far better, for the ultimate strength of mind and body, the old Roman ideal of "Mens sana in corpore sano", "A healthy mind in a healthy body", to send the children in their more formative years to a monastic school where they would learn civics and morals, and, by the way, get a better grounding in literature, language and maths. than they can get in any other school in Burma. and then, a little later they can learn English and Science etc. at "special" or "private" or Government schools.

Meanwhile, what Buddhist literature does YOUR child read?

Advantages of Learning Pāli

As Professor Dr. Nalinaksha Dutt, M.A., D. Litt. (Paris) has pointed out:

"THE WORD 'PĀLI' denotes the original texts which were taken to Ceylon (cf. Pālimattam idhānitam). Buddhaghosa, the greatest exponent of the Tipiṭaka, used the word 'Pāli' in the sense of the original texts as distinguished from the Aṭṭhakathā. (commentary). Hence, 'Pāli' was not the name of a dialect or language. As Buddhaghosa and other old writers of his time referred to the language of 'Pāli' (= original texts) as 'Maga-dhabhāsā' or Mūlabhāsā, hence by the expression 'Pāli language' one should understand it as the language of the original texts which were taken to Ceylon." However, nowadays, by 'Pāli language' we mean the language used in the Tipiṭaka of the Theravāda countries—Burma, Ceylon, Thailand, Cambodia, Laos. A knowledge of Pāli language is indispensable to students of Buddhist literature, philology and ancient history, and is still the classical language of the Buddhists of the Theravāda countries.

Pāli has been regarded by many people as a dead language, but since it is still written and spoken in all Theravāda countries and is a means of communication in many parts of the world, it is really a "living" word. The value of Pāli should not therefore be under-estimated. During the latter part of the nineteenth century some European scholars became interested in the study of Pāli and wrote articles and books to encourage its study. Such learned persons as Professors H. Oldenberg, V. Fausbøll, Lassen, Trenckner, Childers, and T. W. Rhys Davids started writing Pāli Texts. Thanks to the indefatigable efforts of Mr. T. W. Rhys Davids and the Pāli Text Society, which was founded by him some 75 years ago, a greater portion of the Pāli Canon has now been printed.

At present, the Sangha, the Government and the people of the Union of Burma are striving their utmost to bring the Chattha Sangāyanā to a brilliant success. Herein, Pāli Texts of the Tipiṭaka will be scrutinised, collated and edited.

The Tipiṭaka comprises Sutta, Vinaya and Abhidhamma and they have hitherto been printed in 38 books. To collate and edit these books with various editions of the Tipiṭaka and the relevant Commentaries and Sub-commentaries, scholars and editors require a thorough knowledge of the Pāli language.

Pāli is now taught in universities both in the East and the West. Nowadays many people all over the civilised world have a great desire to read the original Pāli Text in order to know exactly what the Omniscient Buddha had preached to mankind more than 2500 years ago and to find out what historical and philological treasures are enshrined therein.

Grammar is the mainstay of a language, and it is true of Pāli language also. Pāli was introduced into Burma long long ago, but the recording of the Pāli Scriptures began about the year 1057 C. E., during the reign of King Anōratha. Aggavamsa Mahāthera compiled Saddanīti, a grammar of the Tipiṭaka, described as the best of its kind and greatly used by all Burmese bhikkhus, and it is still treasured as a classic by all Buddhist scholars. It deals with aphorisms on Pāli Grammar, and is divided into twentyfive sections. It is also

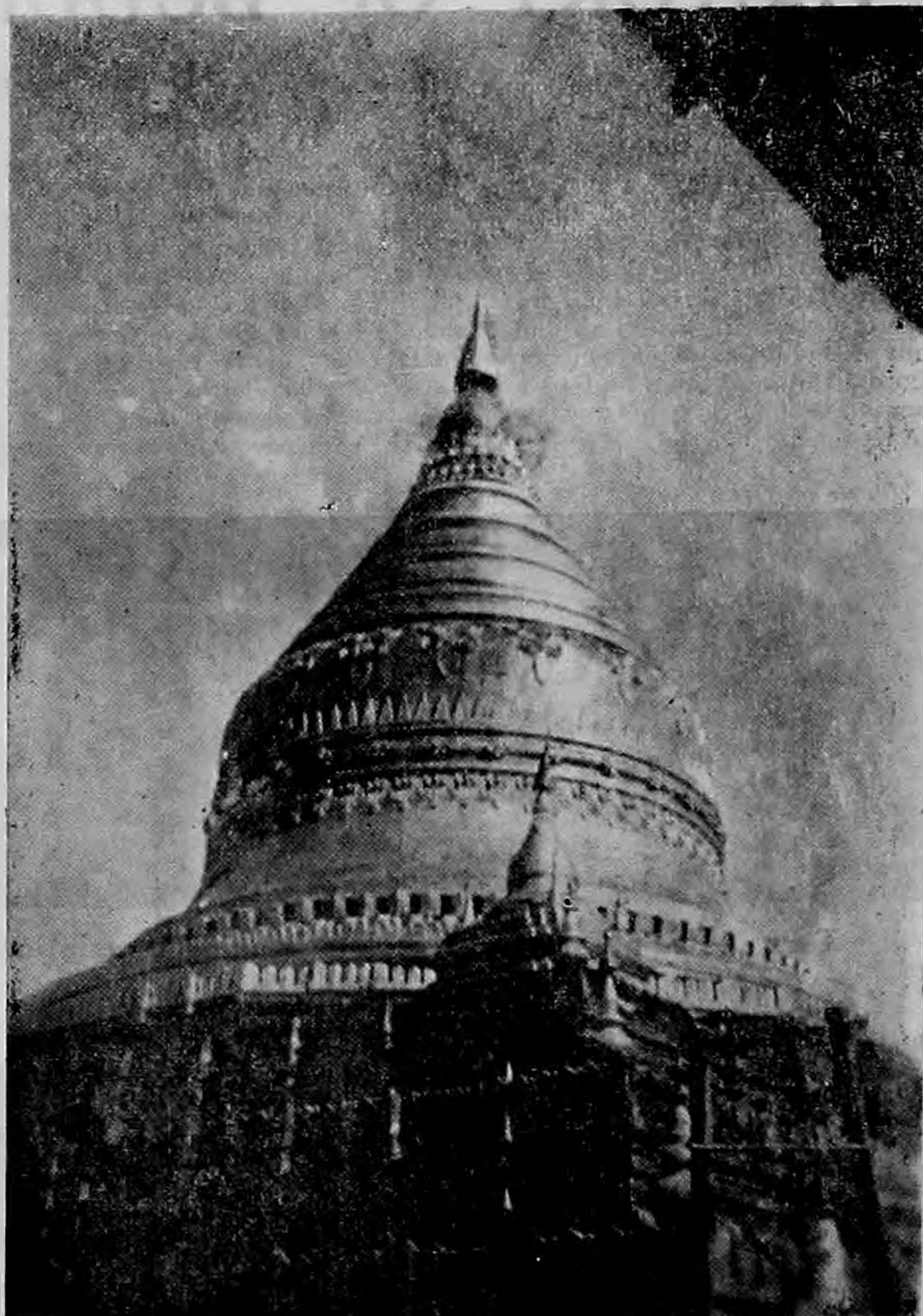


U THEIN LWIN.
Union Buddha Sāsana Council.

worthy of note that in the second part of the work—Dhātumālā "Garland of Grammatical Roots"—the grammarian gives the Sanskrit equivalents of the Pāli forms. This Mahāthera later became the tutor to King Narapatisithu (1167-1202 C. E.), a powerful king, whose reign was the most prosperous epoch in the history of the kingdom of Pagan.

2 The Saddanīti was the first return gift of Burma to Ceylon, and was received with enthusiastic admiration by the Sinhalese scholars. Since then, many books on Pāli Grammar have been written by Burmese scholars, and today there are hundreds of them at the disposal of the students of Buddhist literature. Of late, Pāli Grammar has been written in English, German and other European languages. It is not a very difficult thing to learn Pāli Grammar, provided one learns it methodically and systematically. The Burmese method of learning Pāli Grammar is rather lengthy, but to facilitate the study of Pāli, some modern scholars have compiled easy Pāli Courses, grammars and readers, according to the latest educational methods. Mr. Chas. Duroiselle's, Mr. Gray's and especially Venerable Buddhaddatta Mahāthera's Pāli grammar books are used in many schools and colleges both in India and Burma. Venerable Buddhaddatta's "Aids to Pāli Conversation and Translation" is also most helpful to many students of Pāli.

Many Theras and Mahātheras of all Theravāda countries are now busily engaged in correcting, collating and editing the Pāli



Shway See Khōn Pagoda at Pagan. Built by King Anōratha in 1059 C.E. 2 years after the Tipiṭaka brought by him from Thaton was first written in Burmese characters. This Pagoda was left unfinished by him, and was completed by King Kyansittha. It was built in commemoration of the wholesome volitional actions done by King Anōratha during his reign.

Texts. At present, many people in many parts of the world are learning Pāli and practising to write and speak it. In the Union of Burma alone, there are thousands of bhikkhus who can read and write Pāli in Burmese characters. The translations of the Sutta into good Burmese have been taken up by the Burmese Translation Bureau of the Union Buddha Sāsana Council in which translators, editors and scrutinisers require a thorough knowledge of Pāli and Burmese literature.

Owing to the prevalence of graduated Pāli courses and conversational lessons in English and Burmese, many bhikkhus and laymen in the Union of Burma are able to speak Pāli as fluently as they would with English or Burmese.

When the Buddhist Goodwill Missions from Cambodia, Laos, Thailand and Ceylon arrived here recently, Pāli was used as the medium of conversation among them, and it was found that everything went on in proper order. Many interpreters were engaged for those occasions, and among them was U Thein Lwin of the Union Buddha Sāsana Council. He can speak, read and write Pāli very ably and accompanied many of those Missions as their interpreter, during their sojourns in the Union. We have also noticed that many foreign bhikkhus spoke to the Burmese bhikkhus in Pāli. Hence, with the advance of the preparations for the holding of the Chattha Sangāyanā, the use of Pāli language will become more and more in vogue.

HISTORY OF BUDDHISM IN BURMA.

U Hla Maung.

When we come to the question as to when Buddhism first came to Burma, many modern scholars of East and West are under different impressions, and the earliest history of Buddhism in Burma is somewhat obscure. In this essay I shall make a brief historical survey of the origin and development of Buddhism in Burma from available records and traditions and endeavour to discuss the historicity of it by cogent facts and reasons.

that some months after, these two brothers sailed along the sea coast and reached a point near the Po-U-Taung, where they received the Buddha's sacred hairs from the Guardian Deva there. The two brothers then selected a suitable place, and found a hillock (present Sandaw Quarter at Prome) where they built a pagoda and enshrined the sacred hairs. The place later became covered with thick jungle and remained undiscovered for some 170 years,

Thiri Khettarā Founded.

In the year 101 (Buddhist Era), the kingdom of Thiri Khettara was founded, and King Dvattabaung became its first ruler. He was a contemporary of King Kālāsoka of India. He married four wives and below is shown his issue which has been recorded by some old writers on ancient Prome.

(1)	(2)	(8)
Dvattabaung-Siricandā	Ummāra	Pissatoe
Dvattaran	Dvattajan	Dvattaraj
(4)		
— Becandi		
(1) Suvanna Mālā.		
(2) Kañcana Mālā.		
(3) Hemā Mālā.		
(4) Sīri Mālā.		

Prince Dvattajan met Arahant Mahā Rakkhita who preached to him an analytical exposition on Temiya Jātaka. At the end of the Discourse, the Prince attained to Perfection and became an Arahant under

(Contd. on page 8)



Terra cotta plaques and tablets bearing inscriptions in Pyu characters.

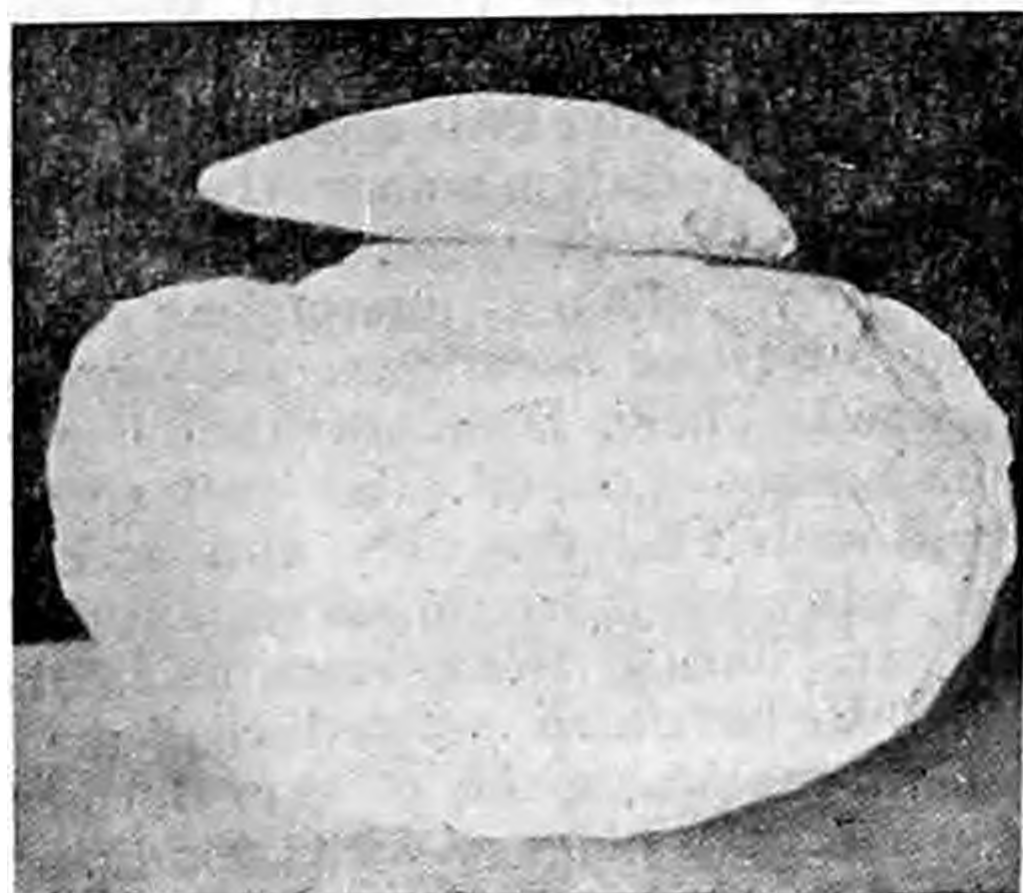
About 2542 years ago, after attaining Omniscience under the Bo Tree, the Supreme Buddha spent 49 days at various places nearby. At the end of that period, He partook of the honey cakes offered to Him by two merchant brothers, Tapussa and Bhallika of Asitanagara Paukkaravati, or Ockala, later known as Dagon (present Rangoon). He gave them eight hairs from His head. On their return to their native town of Ockala, a pagoda was built and there were enshrined these eight sacred hairs. The authenticity is furnished in the Vinaya Piṭaka and Buddhaghosa's Commentary on this particular point.

For the sake of clearness I shall first confine my writings to the Buddha Sāsana during the reigns of the rulers of Thiri Khettarā (near present Hmawza, 5 miles to the south east of Prome).

According to the traditions the Supreme Buddha visited the Po-U-Taung (a hill near Prome and up the river Irrawaddy) soon after His First Sermons at Sarnath, and gave four of his sacred hairs to the Guardian Deva of that hill, with instructions that the same were to be delivered to two merchant brothers, Ajjika and Bhallika, when they arrived at that place later. Traditions hold

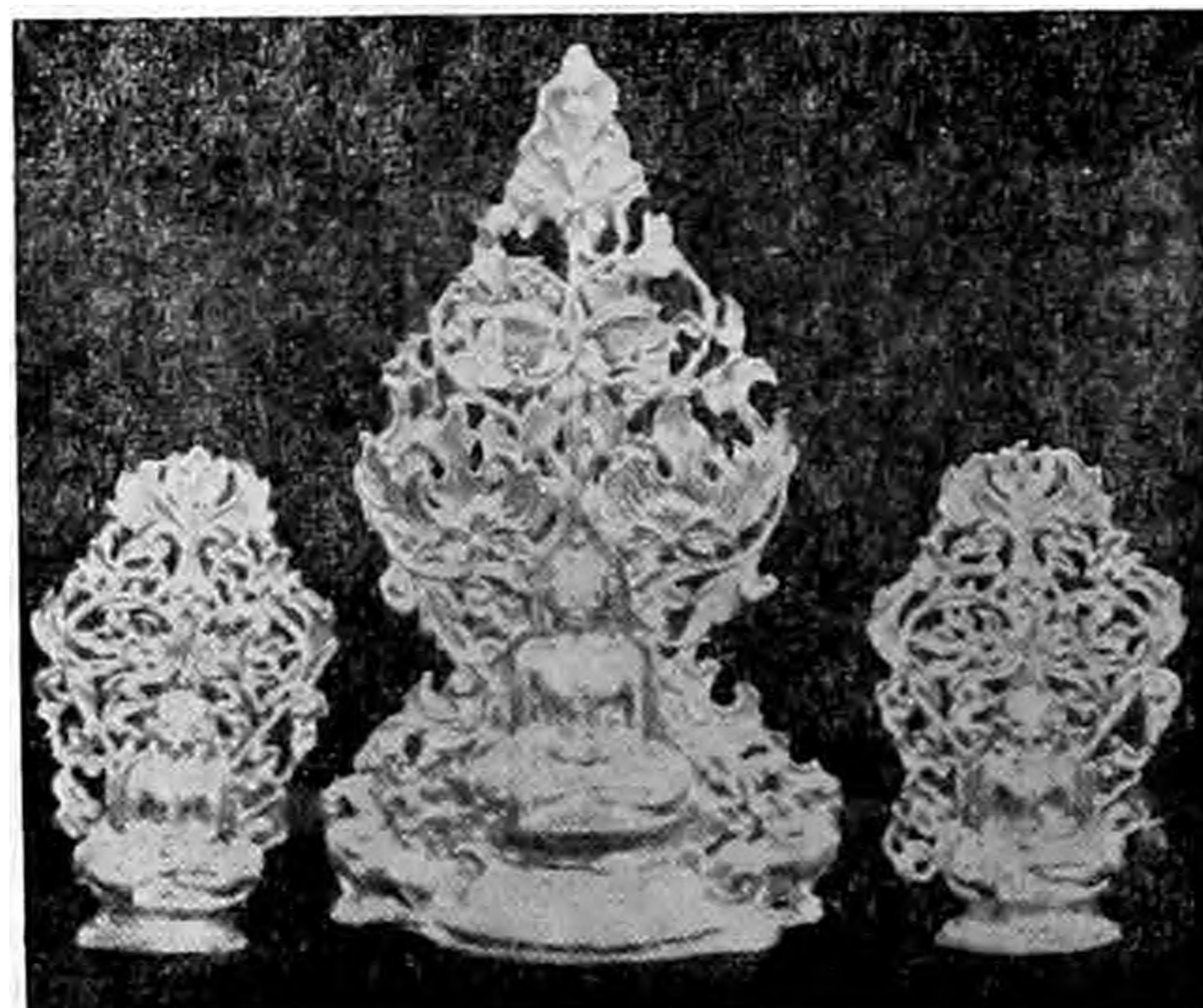


Gold and silver Buddha images and terra cotta plaques recently excavated near Theingon Monastery, Prome.



Stone receptacle wherein the sacred Relic was discovered.

Decorated images of the Buddha made of a peculiar alloy.



More About the Re-editing of Pāli Texts.

From a broadcast by U Saing Gyaw, Executive Officer, Union Buddha Sāsana Council, Rangoon, on the 15th September 1953.

In our previous talks we had already mentioned the presentation of the corrected Vinaya Books of the Tipiṭaka to the Union Buddha Sāsana Council by the Ceylonese Mission headed by the Venerable Buddhaddatta Mahāthera. Now, we should like to inform you how the relevant Pāli Texts, which have been re-edited by Text Re-editing Groups of Burma have been collated with the corrected Vinaya Books brought to us by the Ceylonese Mission. As previously arranged, Ceylon, Thailand, Cambodia and Laos were to send a representative each to work in co-operation with the Text Re-editing Groups of Burma. The learned Theras and Mahātheras of Cambodia and Laos were unable to send their representatives, but gave their assent to the decisions to be arrived at by the Mahātheras of the remaining Theravāda countries. Venerable Buddhaddatta Mahāthera, representing Ceylon, and Bhikkhu Phra Dhammadhirāja Mahāmuni, representing Thailand arrived here in July last, for the purpose of scrutinising the Pāli Texts in conjunction with the Text Re-editing Groups of Burma. They went to Mandalay and began their work in co-operation with eight other Mahātheras from the Text Re-editing Groups of Burma. They have ably scrutinised the Five Books on Vinaya and completed their task very smoothly in 20 days. This is an auspicious sign and a big stride forward in the preparations for the holding of the Chaṭṭha Saṁāyana, and all Buddhists all over the world should be inspired to hear this. After completing their task at Mandalay, the Mahātheras from Ceylon and Thailand visited many pagodas of note both at Mandalay and Sagaing, and returned to Rangoon before the Full moon of the second month of the Vassa. They are now residing in the Sīmā (Ordination Hall) at the Thāthana Yeiktha. The Pāli Texts thus scrutinised by the ten Mahātheras will be put up before the meeting of the Bhāranitthāraka Mahātheras for their approval. After these Five Books on Vinaya receive the general assent of the Bhāranitthāraka Mahātheras, 3000 copies of each will be printed at the Council's huge printing works at Yegu, Rangoon.

Next, we come to the subject of Dīgha Nikāya which comprises Sutta Silakkhandha, Sutta Mahāvagga and Sutta Pāṭheyya. Working daily except on Uposatha fast days, the following Mahātheras re-edited Silakkhandha Vagga, commencing from the 28th July 1953 and terminating on the 28th August 1953.



U SAING GYAW,
Executive Officer,
Union Buddha Sāsana Council



Sitting.—Left to right: U Visuddha Mahāthera, Secretary to the Text Re-editing Groups, Venerable Buddhaddatta Mahāthera, Sinhalese representative to the Text Re-editing Groups, and Bhikkhu Phra Dhammadhirāja Mahāmuni, the Thai representative to the [above] Groups.

Standing—Left: Bhikkhu Kiet Sukitti, Thailand, and Right: Samanera Kaṇcana, U Visuddha's pupil.

Editors:—

1. Sayadaw U Nyāna, Zeyawaddi-kyaung, Kemmendine, Rangoon.
2. Hnakyai-k-shit-su Sayadaw, Thayettaw-taik, Rangoon.
3. U Dhammathena, Yandoon Kyaung-taik, Rangoon.
4. Dewathagara Theingon Sayadaw, Rangoon.
5. U Nāgavamsa, Bhagava-tawya Sayadaw.
6. Sayadaw U Nyanawuntha, Normal Kyaunggyi, Pazundaung, Rangoon.
7. Sayadaw U Tiloka, Bhagayataik.

Assistant Editors:—

(Uppatthambaka)

1. U Taikkha, Shan-kyaunggyi.
2. U Vicitta, Bhagayatawya, Myenigon, Rangoon.
3. Bhaddanta Sīranapāla, Bonpyan-kyaung, Kyaunggyitak.

The following Mahātheras re-edited Sutta Mahāvagga, commencing from the 28th July 1953, and have nearly finished the same.

Editors:—

1. U Aseinna, Athiti Kyaung-taik, Rangoon.
2. U Nyāninda, Kyaung-taw-ya Shwegyin-taik, Rangoon.
3. U Aseinna, Payagyi-taik, Rangoon.
4. Sayadaw U Pyinnyathami, Bonpyan-kyaunggyi, Pazundaung, Rangoon.
5. Sayadaw U Wathawa, Kandaw-mingala Kyaung, Rangoon.
6. U Kesara, Mingalasukha Kyaung-taik.
7. Sayadaw U Alāra, Kyaukkon-tawya Sayadaw.
8. U Ottamasāra, Hman-kyaung Sayadaw.

Assistant Editors:—

(Uppatthambaka)

1. U Sīranapāla, Kyaunggyitak.
2. U Candapāṇṇo, Payagiyitak.

The remaining books on Sutta Pāṭheyya are being re-edited by the above Text Re-editing Groups, and it is hoped that re-
(Contd. on page 8)

History of Buddhism in Burma

(Contd. from page 6)

the title of Arahant Candā Siri. His one thousand followers also attained to Deliverance. Prince Dvattaraj, son of Queen Pissatōe met Arahant Canda who preached to him an analytical exposition on Anamat-agga Sutta. He also became an Arahant under the title of Arahant Candāgarij, and his one thousand followers also attained to Deliverance. According to the traditions, Queen Ummāra and Princess Suvanna Māla later became Arahant-Theris. King Dvattabaung was very pious and always strove to promote the Buddha Sāsana. He built many pagodas, among which were Thaukkyama, Nyee Nyee, See See, Baw Baw, Pyaw Pyaw, Myin-ba-hu, Poñña and Mya-ti-din pagodas. Of these Mya-ti-din pagoda is now known as the Shway Sandaw Pagoda.



Prime Minister U Nu inspecting the Pagoda site, after he laid a foundation pike there.

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 We offer our heart-felt thanks to Venerable Theingon Sayadaw of Prome for very kindly lending us the photographs of the Tooth Relic and other excavated articles, (which photographs are very difficult to obtain elsewhere) and all photographs on pages 6 and 8.  
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Poñña Ceti mentioned above is said to have been built by King Dvattabaung 25 years before the Shway Sandaw Pagoda was constructed by him.

In the year 2497 (Buddhist Era), during the month of December 1952 C. E., while clearing the jungle at a point 1000 yards to the east of the Shway Sandaw Pagoda, the ruins of this Poñña Ceti were discovered. When excavations were made at that point, many articles of religious interest were discovered, including the Buddha's Tooth Relic, gold and silver Buddha images, terra cotta plaques, etc. These articles are now exhibited at Theingon Monastery, Prome. A new pagoda is to be built on the old site, and Prime Minister U Nu laid a foundation pike on the spot during January last. During July last, the Tooth Relic and some of the excavated articles were brought to Rangoon, and they are now exhibited at the Kabā-Aye (World Peace) Pagoda at Rangoon, and will remain there till the end of the Vassa.

When the Thiri Khettarā dynasty ended about 80 C. E., the inhabitants of that kingdom moved to various parts of Burma, some moving along the sea coast, and some up the Irrawaddy. Those who went to Thaton took with them the Buddhist knowledge and culture. In like manner, those who went up-country carried Buddhism with them, and settled down in a region near Pagan. History tells us that by the 5th century C. E., the Mahayanists who came from the north had firmly established their cult in many parts of Burma. I shall discuss this in my next article.

Now, the question to determine is as to when Buddhism first came to Burma. The following points are pertinent.

- (1) Many historians agree that King Dvattabaung became the ruler of Thiri Khettarā in 101 B. E., and that he constructed a pagoda which has now become known as the famous Shway Sandaw Pagoda.
- (2) According to many historians, there is every reason to believe that Buddhism flourished for a time during the Thiri Khettarā period.

(TO BE CONTINUED.)

(CONTD. FROM PAGE 7)

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 editing and scrutinising of the whole of Digha Nikaya will be completed during the Vassa.

The relevant texts are also being scrutinised in Ceylon and are expected here by the time the Burma Groups have completed their task on this section. They will then be collated in the same manner as were the Vinaya Texts.

In regard to the Burmese translations of the Tipiṭaka, I should like to inform you that the Burmese Translations Re-editing Group headed by Venerable Mahāsi Sayadaw Agga Mahā Pandita have re-edited nine Suttas. At the request of the Council, Venerable U Okkatha of Taungdwingyi came to Rangoon from Taungdwingyi to help the editors of the Burmese Translations Re-editing Group. U Po Lat, Secretary, Ministry of Culture, also works as an assistant editor to this group. All these translations are expected to be completed before the holding of the Chaṭṭha Sangāyanā.



**Shway Sandaw Pagoda at Prome.**

At this site, Ajjika and Bhallika constructed a stupa and enshrined the sacred hairs. King Dvattabaung constructed a pagoda enveloping the old one.



**Tooth Relic discovered at Prome.**

Above, it will be seen that the sacred Relic is supported by a ring fixed to the pinnacle of a small pagoda, all in silver.



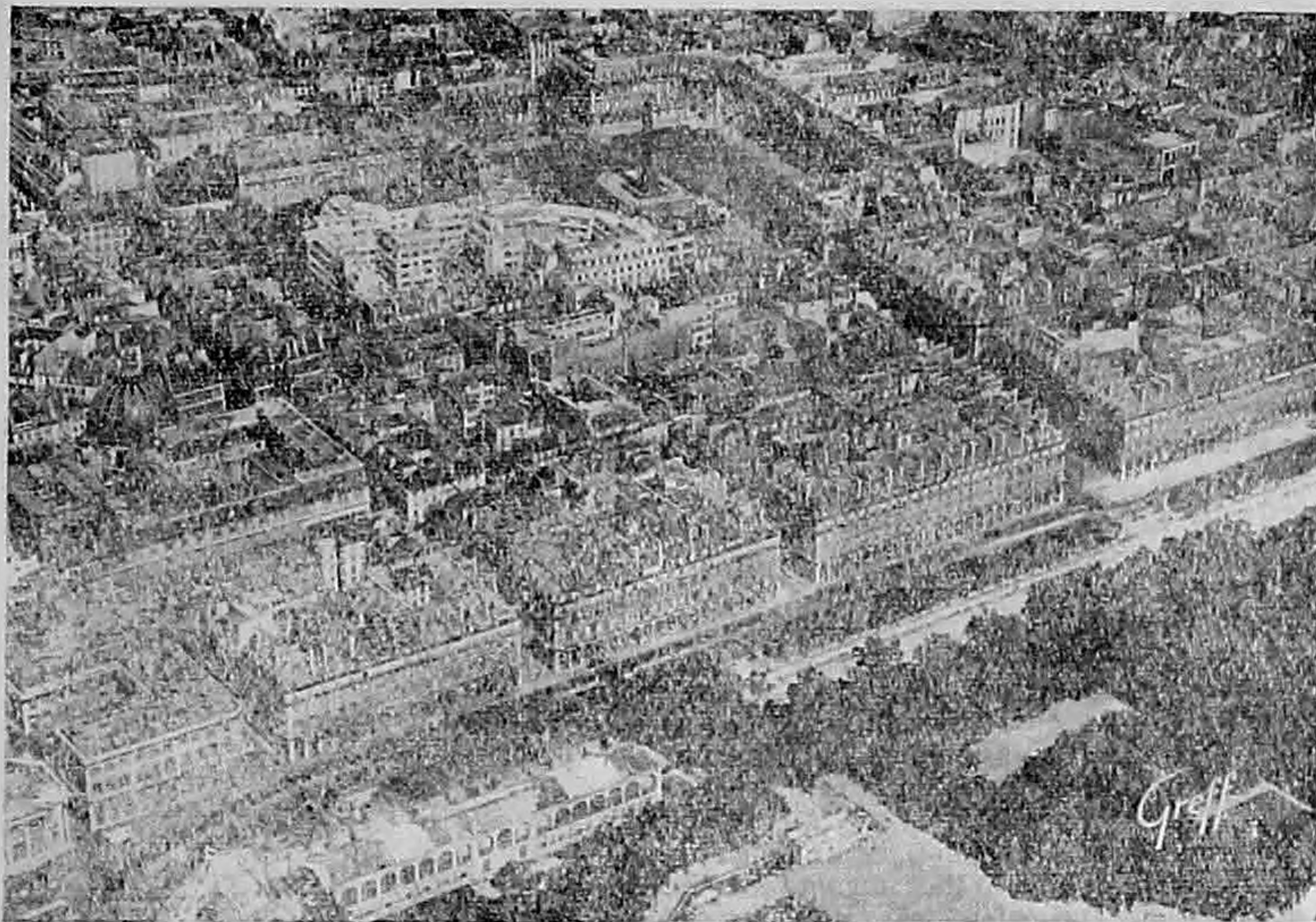
**Poñña Ceti covered with jungle.**



**Poñña Ceti (in ruins) seen after the jungle has been cleared.**



# Paris Group Looks to Burma.



**Aerial view of Paris**

Begun as the result of contact with Venerable U Lokanatha, Italian Buddhist monk now in Burma, has been started a Buddhist Group in the heart of Paris in France. These good friends are sincere and devout and earnestly seeking the Truth and a greater knowledge of the Teachings of the Omniscient Buddha, having been inspired by the devotion and fervour of Venerable U Lokanatha.

Above is pictured a view of Paris and imposing blocks of buildings. In a top flat of the centre block facing the gardens is situated the Buddhist Centre, known as "U LOKANATHA'S PARIS SCHOOL"

In the latest letter from this Paris Group of Buddhists, they write (the letter is from Sister Karuna):—

"I am so glad that you write us so nicely and send us this good news. When I see the results of your great works, I am without voice and thoughts—what a work of you all. Just the crucial, useful, necessary work, because without knowing all the words of the Buddha how can we (in Europe) become Buddhists. Logical and thinking people of the West often say: 'I feel myself to be a Buddhist but I cannot be because I do not know sufficient of the Teachings of the Buddha!'

Then I say: 'With my modest effort, like a grain of dust I must help your Mountain of effort!'

The Group proposes to form a Committee to consider the formation of a wider Group with a membership of scholars and European savants to really study Buddhism and help our Dhammaduta work. Already some money has been subscribed by them.

They would like to publish Pali Texts in French (which is the main language of the Continent of Europe) and propose to print our Chattha Sangāyanā booklet in French, German and Italian and send it everywhere in Europe. They also wish to cyclostyle and circulate a digest of the "Light of the Dhamma" and the monthly "Sangāyanā". They consider also the publication of a Wesak Journal in 1954 and, finally ask that we criticize ("as cruel judges") strictly all that they have in mind and suggest modifications, alterations and additions.

We are in constant correspondence with the pious members of the Group which comprises well-known and learned people—journalists, authors, artists and poets among them, and they, realising that Burma is the country rich with the priceless elixir of the Dhamma, are anxious to drink deeper and deeper.

We should esteem it an honour and privilege that such folk should come to us for guidance on the Path of all Paths—The Noble Eightfold Path.

Let us do all that we can to earn merit by this Dhammaduta work. By giving help and advice we can share our treasure, which enriches both the giver and the receiver, leading their steps aright.



**The shrine decorated also with a photograph of Venerable U Lokanatha and with a copy of "The Light of the Dhamma".**

**THANK YOU, Mr. SWAMY.**

THE THEOSOPHICAL SOCIETY  
IN BURMA.

Olcott Lodge  
No. 102, 49th Street,

Rangoon, the 2nd, October 1953.

The Editor,

"The Sangāyanā"  
RANGOON.

Dear Colleague,

I regret very much the obvious misunderstanding which has led to your comment in the "Letters from Abroad" in your September issue that "Theosophists should learn more of Buddhist tolerance". I have read the letter of the Recording Secretary of the Theosophical Society at Adyar which has provoked that comment. I can assure you that her inability to furnish you with the addresses of all the Branches of the Theosophical Society in India and abroad is due to no intolerant spirit.

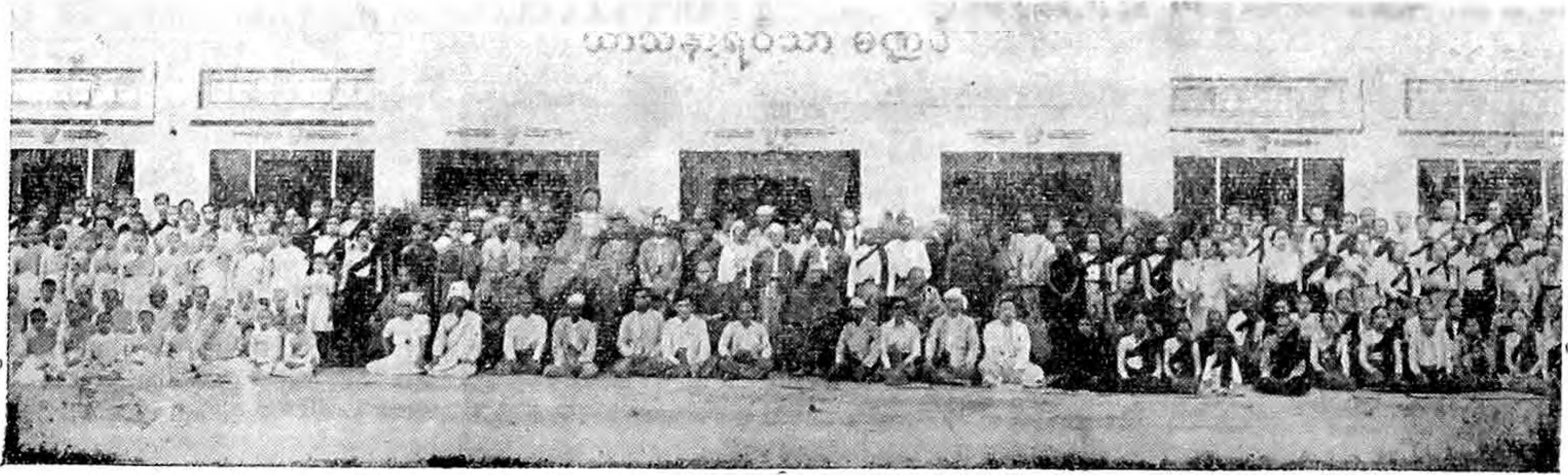
On a verbal request I have already furnished your office with a list of the names and addresses of the General Secretaries of the Society in 55 countries all over the world, who will be in a position to give you detailed information of the Logges under their charge. I enclose a duplicate copy of the list, in case the original has not reached you.

Yours fraternally,  
C R N. Swamy,  
General Secretary,  
Burma Section T. S.

(We thank Mr. Swamy for the list of Theosophical Societies furnished with his letter. We had not received the original he mentions. These addresses were what we had written for to the Recording Secretary; and we regret if we misunderstood her curt "inability" to give this list. We are glad that our publication of the letter has elicited the desired addresses and again thank Mr. Swamy for his kindness.)



# Buddha Sāsana Nuggaha Association.



**Group photograph of Mahasi Sayadaw, Agga Maha Pandita and some of his disciples.**

**I**MMEDIATELY after the war the people of Burma with Bogyoke Aung San at their head, having driven out the Japanese, determined on securing and maintaining the complete Independence of our country. So all of her people began rehabilitation and reconstruction works with a view to uplifting the economics health, education, social welfare and culture of the people; simultaneously, they strove their utmost for the promotion of the Buddha's Sāsana. While the citizens of the Union of Burma have been performing their respective reconstruction and rehabilitation works within their own spheres, such devout persons as Thado Thiri Thudhamma Sir U Thwin, Maha Thiri Thudhamma (Henzada) U Mya, Prime Minister U Nu, Finance Minister U Tin, U Tha Det (of Kyaunggon), U Ba Gyan, U Htin Bwa, U Ohn Saing, Sithu U Ba Khin, and U San Thein convened a meeting in Prime Minister U Nu's house on 13-11-47 and founded an association under the name of Buddha Sāsana Nuggaha Association with the following aims and objects:—

- (1) To preserve the Buddha's Sāsana in its purity and to propagate the Teachings of the Buddha;
- (2) To uplift the Pariyatti and Paṭipatti Sāsana (Learning the Wording of the Doctrine; and Practice of the Doctrine);
- (3) To found an International Buddhist Library.

The following persons were elected as Office-bearers:—

- (1) Thado Thiri Thudhamma Sir U Thwin, President.
  - (2) The Hon'ble U Tin, Minister for Finance, Vice-President.
  - (3) U San Thein, Honorary Secretary.
  - (4) U Ohn Saing, Treasurer.
  - (5) Sithu U Ba Khin, Auditor.
- The following are Executive Committee members.
- (6) The Hon'ble U Nu, (Prime Minister).
  - (7) Maha Thiri Thudhamma U Mya (Henzada).
  - (8) U Tha Det (of Kyaunggon).
  - (9) U Htin Bwa.

(10) Maha Thray Sithu U Ba Gyan.

(11) Poh Po Kun.

Pursuant to one of the aims of the Association—to establish a Meditation Centre—the members looked for a site suitable for opening a Meditation Centre. Many sites had been suggested, and the most suitable one found by the Executive Committee was at Hermitage Road, Kokine. At that time, the President told the Committee that if the Association intended to open a Meditation Centre in Hermitage Road, he would gladly offer a piece of land in that locality to the Association and place the same at its disposal. This was gladly accepted by the Committee with the exclamation of "Sādhu" (Well done!), three times. Consequently, Sir and Lady Thwin and children offered their piece of land measuring 5½ acres to the Association.

Henceforth, the site was used as a Meditation Centre, and became known as "Thāthana Yeiktha". Again, when it was found expedient to propagate Theravāda Buddhism all over the world and also to open an International Meditation Centre in Rangoon, Thado Thiri Thudhamma Sir U Thwin, Lady Thwin and children purchased 12½ acres of lands adjoining to the former site and offered the same to the Association, thus making a total of 18 acres of land. From that time onward, many new members joined the Association. Active and prominent among them are Thado Thiri Thudhamma U Thein Maung; Honourable U Win; Thado Maha Thray Sithu U Chan Htoon; U Than Sein, Parliamentary Secretary; Saopha of Saka; Saopha of Pimbi; Chatthin U Ba Din; U Kyin Thein; U Maung Maung, Proprietor of U Sin, Daw Htay & Co.; U Nyun, Proprietor of Sun Co.; U Tin (Myanaung); U Mya Yin, Proprietor of U Mya Yin & Co.; U Min Swe; U Hla Sein; U Ohn and U Ohn Htoon.

With the donations made by such philanthropic people as Thado Thiri Thudhamma Sir U Thwin, Maha Thiri Thudhamma (Henzada) U Mya and others, a residential monastery, a (Sīmā) hall for ordination, and many meditation cottages and sheds were constructed.

While the work of the Association was in progress, it was decided to appoint a competent Kammatthāna teacher to take charge of the Meditation Centre and to train the intending "Yogins".

The members of the Association made enquiries all over the country to procure a Kammatthāna teacher, who is well versed in the Tipiṭaka and also has sufficient experience in giving instructions on Vipassanā (insight). The President suggested the name of Mahāsi Sayadaw of Seik-klun Village, Shwebo Township, who has passed the Lecturership Examination in Pāli, and who has a wide reputation as a Vipassanā instructor. The Honourable U Nu visited Shwebo and brought the Mahāthera to Rangoon on 10-11-49. At the request of the Association, the Mahāthera took charge of the Meditation Centre and resided at the



**Residential Monastery of Mahasi Sayadaw, Agga Maha Pandita.**

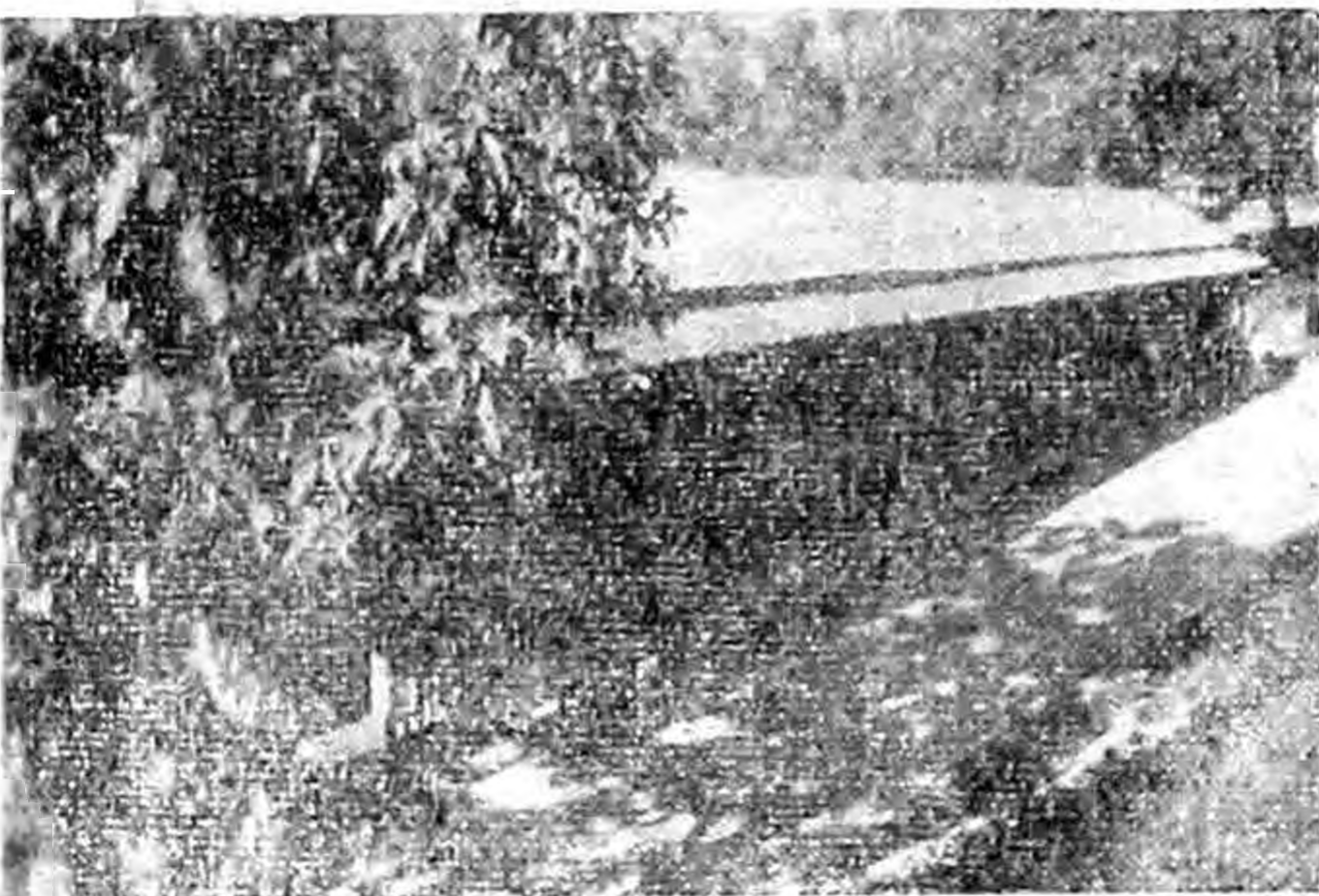
Thāthana Yeiktha. Very soon, many intending yogins enthusiastically flocked to the Mahāthera to become his trainees.

As the number of yogins increased day by day, it was found necessary to support them, and accordingly, a sub-committee under the name of Thāthana Yeiktha Yogins Supporting Sub-committee has been formed.

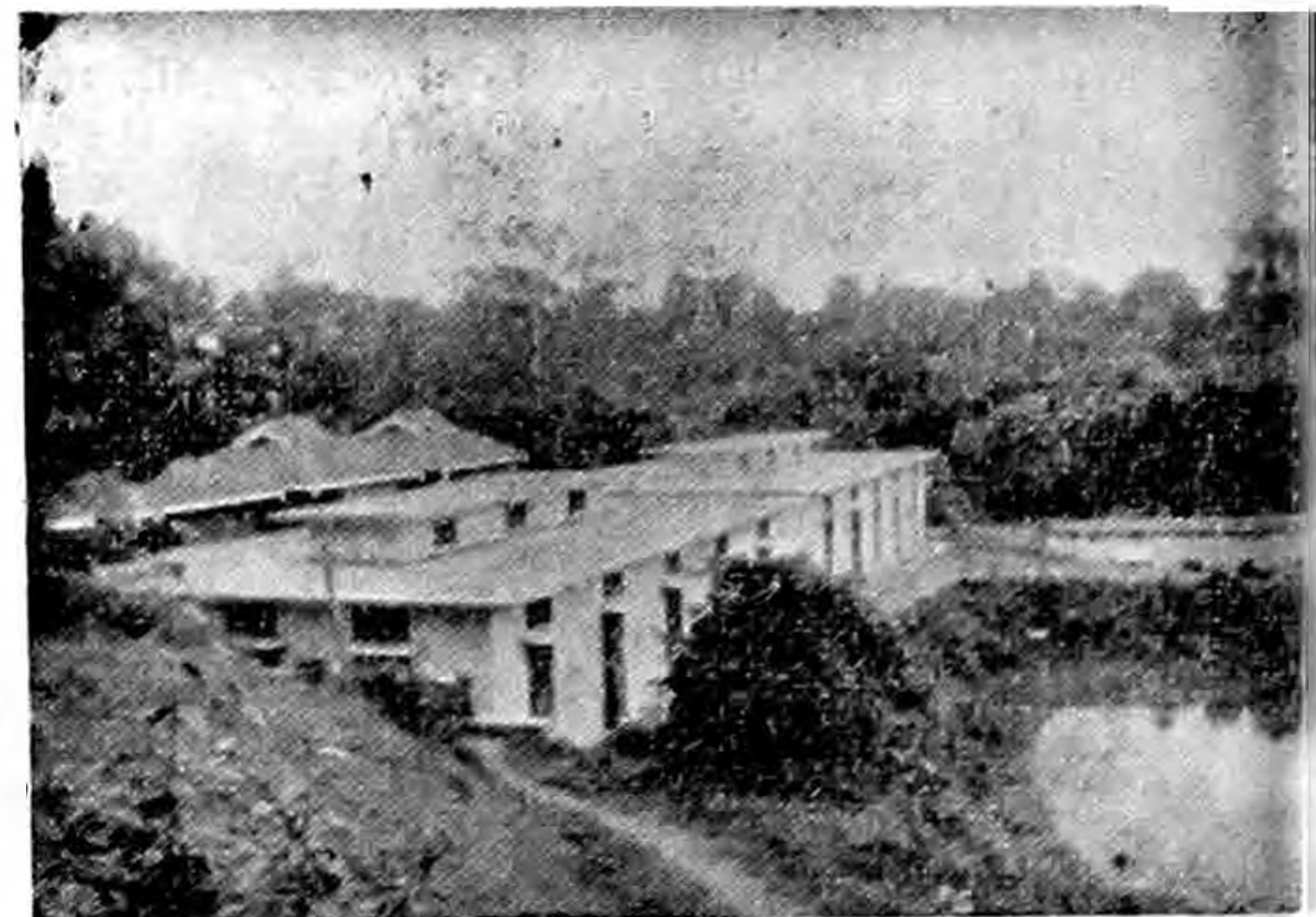
The Association has done much for the cause of the Buddha's Sāsana, and the following among its many activities are worth mentioning:—

- (1) Celebration of Mahā Samaya Day.
- (2) Celebration of Dhammacakka Day.
- (3) Bringing of Sariputta and Moggallāna's Relics from India.
- (4) Opening of an International Meditation Centre.
- (5) Holding of Tipiṭaka Dhara Examination.
- (6) Subsidising the Burma Hill Tracts Buddhist Mission Organisation.

This Association is working in close collaboration with the Union Buddha Sāsana Council at the Thāthana Yeiktha.



**Meditation Barracks.**



**Meditation Cottages at the Thāthana Yeiktha.**



## Sacred Shrines of Buddhism in India.

(Contd. from page 8)

Buddha. Sayadaw U Sndramani who has resided here for the last 60 years very kindly explained to us everything with reference to the *Mahāparinibbāna Sutta*. We made a small donation for the maintenance of the shrine and the sacred image of the Buddha.

From the shrine we proceeded by car to the site of cremation of the Buddha by driving through open fields. The distance was only about one mile. There was nothing except a huge cavity with plenty of bricks thrown about on the hillock which formed the main site. There was a huge banyan tree on an old site which is believed to be that of a *cetiya* built in commemoration of the cremation of the Buddha. A Chinese monk lived in a hut underneath the banyan tree.

On our way back from the cremation site of the Buddha we halted for a few minutes at a new temple in Kusinara, which was built by a Chinese nun. There at the temple we met a group of Chinese ladies who came up from Calcutta for the Vesak celebrations. The whole village of Kusinara looked very festive with temporary huts and stalls for the occasion. We were told that the festival would last for about a month. We left the temple after donating a small sum in the charity box.

As we left the place we were taken by our host Sir Surendra Singh Majithia to the newly built school of Kusinara, towards the construction of which he had donated a sum of Rs. 2 lakhs. At our host's request both my wife and myself symbolically poured water at the Bodhi tree planted inside the school compound by our Prime Minister U Nu during his flying visit to the place in December 1947. After this touch of public function we left Kusinara arriving back at Gorakhpur at 12 noon.

To complete our visit to Gorakhpur both my wife and myself drove out for about 16 miles on the Deoria road and dined with Sir Surendra Singh Majithia and party at his country residence. After dinner we were taken round by our host and shown his sugar factory. We then reached a small station close by which had the name of our host. There we took a train coming from Gorakhpur at 9.45 P. M. for Banaras.

### AT BANARAS.

We reached Banaras at 5 A. M. on May 27. We stopped for the day at Sayadaw U Nandawuntha's monastery at No. C 21, Maldia, Banaras. During the halt we made a tour of Sarnath and inspected a site near the Cantonment Railway Station, which was recently bought by U Nandawuntha for the construction of a *Thein* (*Sīmā*). The site had already been consecrated, but the question as to what kind of a *Thein* should be built is still unsettled. The Embassy is examining the matter with reference to revenue laws of Burma and India.

At our invitation all the Sayadaws and students from Burma and Awakyun who were residing at Banaras assembled at the monastery of U Nandawuntha and spent the day with us, my wife and I keeping the Fast-day vows on that full moon day of Nayon. At 4 P. M. we left Banaras reaching Gaya at 8.30 P. M. From Gaya we motored to Budh Gaya to arrive there at 9 P. M.

### FESTIVAL AT BUDH GAYA.

Budh Gaya on that day was a grand sight even from a distance at 9 o'clock at night. The magnificent outline of the Buddha Gaya Temple was clearly shown up in the flood-light while the electrical lighting on the ground around the Temple was a rare scene for the people of this locality. The air was filled with Tibetan and Indian music of religious order and gay crowds moved to and fro from the rural exhibition to the



( Kasia ) Kusinara.

stage built for ceremonies in front of the *Maha Bodhi Dharamsala* and from there to the Temple. The electrical lighting of cakra with six-coloured rays of the Buddha representing Dhamma-cakka, on the main approach to the Temple, drew large crowds. Indeed, a setting had been made for the historic event of the taking over of the Budh Gaya Temple and its grounds from the Mahanth.

At Budh Gaya, U San Nyun and U Ba Din, two representatives of the Buddha Sasana Council had already arrived. With them I had a discussion soon after my arrival regarding the Union of Burma's participation in the celebrations on the following day.

May 28 was an auspicious day. Despite the heat thousands of people in their best clothes had gathered in the grounds of the Temple since early morning that day. The only road to the Temple was heavily blocked and it was cleared with great difficulty to enable all concerned to receive Sir R. R. Diwakar, the Governor of Bihar. Accompanied by my wife, I met the Governor at the entrance to the Temple when he arrived there at 5.30 P. M.

At the Temple itself Buddhists from Tibet, Cambodia, China, Ceylon and Burma had already assembled as the Governor arrived there. The procession started at 5.35 P. M. with Tibetan Lamas at the head playing their religious flutes. They were immediately followed by monks and laymen representing other Buddhist countries, namely, Burma, Ceylon, Cambodia and China. U San Nyun, U Ba Din, the first Secretary of the Chinese Embassy, New Delhi and my wife and I with the Governor formed the tail end of the procession. The procession, however, took only ten minutes to reach the stage in front of the *Maha Bodhi Dharamsala*.

After performing religious rites Pāli stanzas and Sanskrit slokas were chanted to suit the occasion. The formal handing over of the Temple and its grounds to the Committee appointed under the Budh Gaya Temple Act 1949 then took place by reading out a declaration to the effect by the Mahanth. This act of the Mahanth was approved by the assembly with acclamation.

In the Vesak or Buddha Jayanti celebrations which followed messages of goodwill and encouragement from the President and

Prime Minister of India were read both in Hindi and in English along with other messages. That was followed by an address of welcome given by the District Magistrate of Gaya. Sri R. R. Diwakar, the Governor, then delivered a speech dwelling on the growth of Buddhism in India and on the unique occasion in the history of Buddhism of the handing over of the Temple by the Mahanth to a popular committee. I took my turn after the Governor making a speech lasting about 13 minutes (published in No. 3 of the *Sangayana Monthly Bulletin*.) U San Nyun immediately followed me by making a few introductory remarks and by reading out the message from the Buddha Sasana Council. The proceedings came to a close with a discourse by Dr. S. K. Sinha, Chief Minister, Bihar on the different aspects of Buddhism and Hinduism.

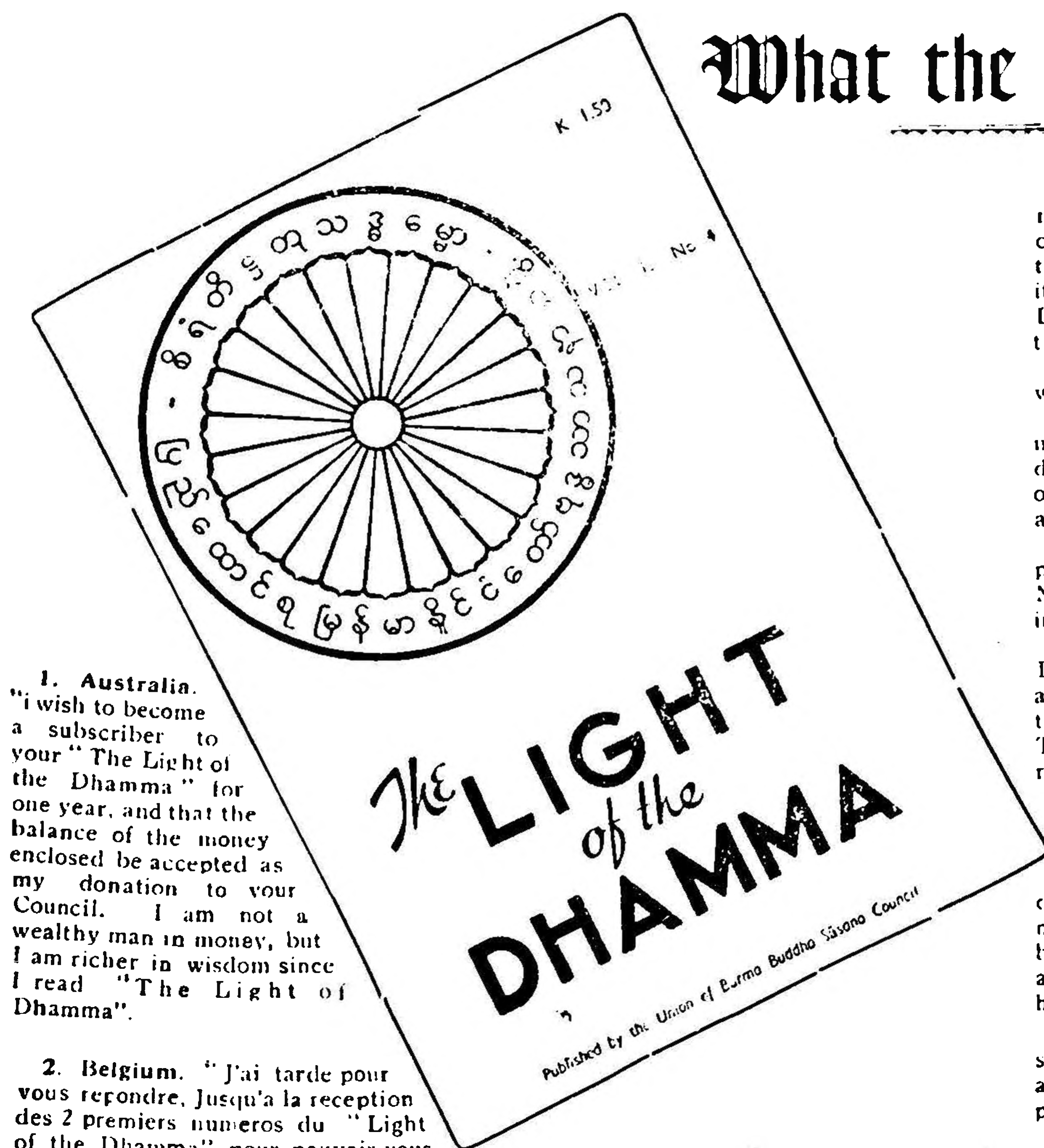
The celebrations were a great success. Combining with the declaration by the Government of India for the first time of the Vesak Day as a public holiday the ceremony for the transfer of the Temple from the Mahanth to a Committee appointed by the Government of Bihar was a source of joy for everybody who participated. A new line has now been struck out and there may yet be resurgence of Buddhism in India. Both before and after the function the old Mahanth asked me repeatedly, "Please tell Thakin Nu that I have handed over the Temple to the Government." U Nu must have worked the Mahanth hard to make him give up his ownership of the Temple and its grounds. Indeed, the proceedings at Budh Gaya on May 28, 1953 marked the consummation of several missions of our Prime Minister to this original home of Buddhism during the last two years. Thus past missions from Burma supported wholeheartedly by this Embassy here have now something to claim to their credit in the field of religion, namely, (1) the declaration of Vesak Day by the Government of India as a public holiday and (2) the transfer of the Budh Gaya Temple and its grounds from the Mahanth to the Committee appointed under the Budh Gaya Temple Act, 1949.

We left Budh Gaya at 3.30 a.m. on May 29 reaching Delhi by rail via Gaya at 9.20 p.m. the same day.

May Buddhism revive in India.



# What the World Says:-



1. Australia. "I wish to become a subscriber to your 'The Light of the Dhamma' for one year, and that the balance of the money enclosed be accepted as my donation to your Council. I am not a wealthy man in money, but I am richer in wisdom since I read 'The Light of Dhamma'."

2. Belgium. "J'ai tardé pour vous repondre. Jusqu'à la reception des 2 premiers numeros du 'Light of the Dhamma' pour pouvoir vous remercier pour cette belle revue dont tous les articles m'ont beaucoup interesse et certains meme encore instruit."

3. Ceylon. ".....which I read with greatest interest. It is my fervent hope that your excellent magazine will render an invaluable service to all mankind by disseminating the Dhamma in every nook and corner in the world"

4. Denmark. "It is a choice enjoyment to read your eminent magazine which has introduced to me a great happiness, and I shall be pleased to recommend to my friends THE LIGHT OF THE DHAMMA"

5. Germany. "Allow me please to congratulate you to this most excellent magazine. Not only printing is exceedingly good and makes a very good impression, but also the contents are most interesting and stand on a very high level. It is a pity that most journals have not such a high standing."

6. England. "It was a great pleasure to receive the magazine, and to read its high quality contents, and I trust that its future issues will be as good as the first. (I have since received a copy of the second issue, which seems to bear out its first promise). I have authorised an overseas money order for 9 shillings sterling to be sent to you from Chelmsford (Essex) Head Post Office as a one-year's subscription."

We have many more appreciations in similar vein.

7. U. S. A. "The Light of the Dhamma Journal has proved very valuable for me. I am not the first foreigner who had become fascinated by Theravāda Buddhism in Burma"

8. Finland. "You ask for my frank opinion of the first number. My opinion is that it is an excellent presentation of Theravāda Buddhism and I am convinced that coming numbers will come up to the standard of this one."

"This is to acknowledge the receipt of one copy of 'The Light of the Dhamma' No. 3, for which I heartily thank you. The contents are on a high level as were the previous numbers"

9. Italy. "As for your English language magazine, THE LIGHT OF THE DHAMMA, I wish to express my deep appreciation of it: it shines as a truly spiritual light, carrying on an extremely useful and commendable work, whose need is deeply felt in our troubled and restless times."

10. France. "We are lost in admiration of your wonderful magazine and of the fact that the noble people of Burma are spreading light to the West."

11. Nepal. "Your magazine is indeed very useful. I am sure every Buddhist will feel proud of it."

12. Canada. "Theravāda Buddhism is many centuries old in Ceylon and in some other countries, but nowhere is it more thoroughly alive and active than I found it in Rangoon. The new Journal 'The Light of the Dhamma' is one instance of this."

13. Malaya. "The Light of the Dhamma which is most enlightening and instructive."

14. Egypt. "I received the inaugural number" The World Fellowship of Buddhist Second Conference Issue. "The Light of the Dhamma" Vol. 1, No. 2, which I read all with great interest.

Your article "The Buddha's Basic Principles of Buddhism" p. 10 of the Inaugural Number is very good. It is always very important to point out the main principles."

15. Indonesia. "The Light of the Dhamma" and "The Sangāyanā", we appreciate very much and we are trying to translate parts of them for our monthly. They give us a feeling of our unity in our religion."

16. Pakistan. "I went through the articles of your publication and it gave me much pleasure throughout. Such a magazine is immense help to the present distressed people of the world. In all matters about Buddhism the matters had been so nicely, accurately and lucidly placed and explained that they are easily comprehensible by all people of common sense".

17. England. "Please accept my sincere congratulations on having given us a first-rate journal. I hope it will be possible to maintain a high standard."

18. U.S.A. "I enclose my cheque for \$ 3.90 for which I would like you to send a yearly subscription of 'The Light of the Dhamma' to three friends. I think they will be interested."

19. Ceylon. "It was a pleasure to receive the 'Light of the Dhamma' Vol. 1, No. 2, which came to us on March 16th. Everyone of us feels that you are sparing no effort in your noble endeavour to spread the Buddha-Dhamma."

20. India. "I am exceedingly glad to receive the 'Light of the Dhamma'. Yes sir, it is very heartening to see that the Government of Free Burma have been taking very keen interest in protecting and spreading of the 'Saddhamma' in the world which is much more in need of it now than ever and really this is an excellent medium to make this chaotic world acquainted with the Buddha."

21. Malaya. "The Light of the Dhamma" for which I thank you. It is most instructive and interesting. I must congratulate your Council for such a splendid and noble effort."

22. Australia. "..... You can see then why 'The Light of the Dhamma' comes as such a real light and a real help to me. I am so grateful that I would like you, if it is possible, to tell the contributors of my thankfulness."

## TO WHOM WILL YOU SEND COPIES?

You can help to carry on this wonderful Dhammaduta work by sending copies to friends and acquaintances in Burma and abroad. To have copies sent for one year to a friend in Burma, all you have to do is to send us K 5.00 and copies will be sent with your compliments. For friends abroad please send us K 6.00 for each address and we shall see that your friends get copies regularly for a year.

By sending these copies you will be pleasing your friends, advertising Burma and gaining the great merit of spreading the Dhamma; for: "Sabbadānam dhammadānam jināti"..... "The gift of the Dhamma excels all other gifts."





စေတီတော်တော်  
ပူဇော်လှူဒါန်း

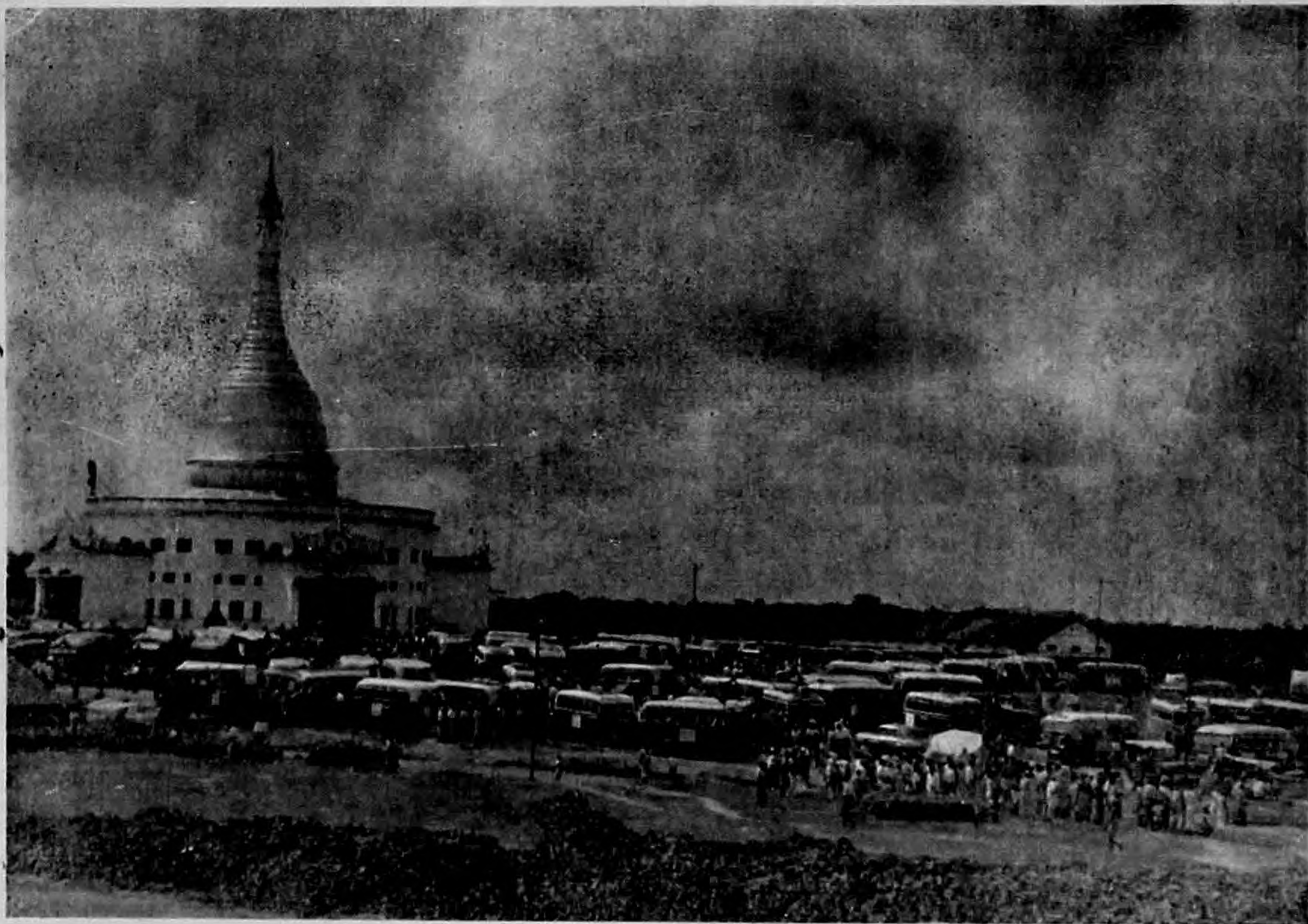
# The Sangāyanā MONTHLY BULLETIN

Vol. I No. 7. R. No. 238.

NOVEMBER 1953

Price 25 Pyas.

NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMBUDDHASSA.  
VENERATION TO HIM, THE MOST EXALTED, THE PURIFIED, THE SUPREMELY  
ENLIGHTENED BUDDHA.



## THEY CAME TO WORK WITH KUSALA CETANĀ.

In Digha Nikāya Mahāvagga-Pāyāsi Rājana Sutta, it is stated :- “Uttara, the royal servant of King Pāyāsi offered his voluntary services with good volition and as a result of wholesome voluntary services, he was reborn in Tāvātimsā, the Realm of the Thirty-three.”

The above photograph shows the motor vehicles that brought over 5000 devout Buddhists from various parts of Rangoon, to offer their voluntary labour services in connection with the construction of the Chattha Sangāyanā Cave at The Kabā-Aye Pagoda, Yegu, Rangoon.

Elsewhere in this issue we publish a broadcast by Thiri Pyanchi U Sein Maung, Chief Executive Officer of the Union Buddha Sāsana Council, wherein more is mentioned of the voluntary labour services.

(See page 6.)



# BURMA INVITES REPRESENTATIVES FROM ALL THE WORLD TO SIXTH GREAT COUNCIL



Abhi Dhaja Mahā Ratha Guru Nyaungyan Sayadaw, Agga Mahā Pandita, head of the Bharanithraka Mahātheras who will invite the bhikkhus from all parts of the globe.

On the full-moon day of May next (1954) opens in Burma the Great Buddhist Council, sixth to be held since the passing of the Buddha of which this date marks the 2498th anniversary.

Purpose of these Great Councils has always been to check the texts of the Pāli Canon and this is the first that can be accurately described as a joint undertaking of all the Buddhists of the world.

The Theravādin countries (Burma, Cambodia, Ceylon, Laos, Thailand) who follow strictly the Pāli Canon and who are traditionally the preservers of the Pāli Scriptures which enshrine the pristine Teachings, are acting as co-agents and co-workers in the present recension, but observers are invited from all Asian Buddhists of all sects and also those who are sympathetic and interested from all Asian countries and Buddhists from all countries of the world. That means that a lot of people, over one thousand million, will be represented.

## ROYALTIES, DIGNITARIES FROM EIGHTEEN ASIAN COUNTRIES.

A tentative list has been prepared by a committee of the Union Buddha Sāsana Council and it is expected that there will not be any appreciable changes when the tentative list is confirmed by the Executive Committee of the Union Buddha Sāsana Council and other authorities.

The invitees comprise royalties and heads of states of all Asian countries, and the tentative list is as below.

### (1) Thailand.

- (a) Theras and Mahātheras headed by His Holiness the Supreme Patriarch of Thailand.
- (b) His Majesty the King of Thailand.
- (c) Prime Minister of Thailand.
- (d) Ecclesiastical Officials and those interested in Buddhist affairs.
- (e) Representatives from various Buddhist Organisations of Thailand.

### (2) Ceylon—

- (a) Theras and Mahātheras from various Nikāyas in Ceylon. (A committee has already been formed for the purposes of Chattha Sangāyanā.)
- (b) Governor-General.
- (c) Prime Minister.
- (d) Ministers interested in Buddhism.
- (e) Members of the Sangāyanā Supporting Committee.
- (d) Other prominent persons of Ceylon.

### (3) Cambodia—

- (a) The Sangha Raja and the Theras led by the Nayaka Mahāthera of Htamayut Sect.
- (b) His Majesty the King of Cambodia.
- (c) Prime Minister of Cambodia.
- (d) Buddhist leaders and representatives from various Buddhist associations.

### (4) Laos—

- (a) The Sangha Raja.
- (b) His Majesty the King.
- (c) The Prime Minister.
- (d) Buddhist leaders and representatives from Buddhist associations.

## MAHAYANA COUNTRIES.

### (5) Japan—

- (a) His Majesty the Emperor (Or) his brother His Highness Prince Mikasa.
- (b) Chief monks of monasteries.
- (c) Leading members of Buddhist Associations in Japan.

### (6) People's Republic of China—

- (a) Representatives from the Council of monks.
- (b) Representatives from the Council of Buddhist Associations.

### (7) India—

- (a) Ven. U Nandavamsa of Banaras, Ven. U Sandamuni, Ven. U Kittima, Ven. U Mahinda, Ven. Bhikkhu Kashyap, Bhikkhu Ananda Kossallayana, Ashin Buddharakkhita and other prominent Bhikkhus.
- (b) H. E. Shri Rajendra Prasad, President of India.
- (c) Shri Nehru and other ministers who take keen interest in Buddhism.
- (d) The Presidents and Honorary Secretaries of Maha Bodhi Societies in India.
- (e) Prof. P. V. Bapat and other prominent persons.

### (8) Indonesia—

- (a) H. E. the President.
- (b) The Hon. Prime Minister.
- (c) Two representatives from Gabungan Sam Kauw Indonesia Society.

### (9) Tibet—

- (a) Lama and his council members. (To be invited in consultation with the Chinese Embassy)

### (10) Nepal.—

- (a) Representatives of the Sangha.
- (b) The Hon. Prime Minister of Nepal.
- (c) His Majesty the King of Nepal.

### (11) Sikkim—

- (a) Representatives of the Sangha.
- (b) H. H. The Maharaja.
- (c) The Hon. Prime Minister.

### (12) Ladakh—

The Leading Lama.

### (13) Vietnam—

- (a) H. M. the King.
- (b) Buddhist leaders. (To invite in consultation with the Thai Embassy and the Burmese Embassy at Bangkok).

### (14) Assam—

- (a) Three representatives from the Sangha.
- (b) Three representatives from the laymen.

### (15) Andaman Islands.—

- (a) One Bhikkhu and one layman.

### (16) Pakistan—

- (a) H. E. The Governor-General.
- (b) The Hon. Prime Minister.

### (17) Chittagong.—

- (a) Two representatives from the Bhikkhus.
- (b) Two Buddhist leaders from among the laymen.

### (18) Malaya—

- (a) Two representatives from the Bhikkhus.
- (b) Three representatives from among the laymen.

### (19) Other Countries—

Prominent people interested in Buddhism.

## THE UNION BUDDHA SASANA COUNCIL TO PLAY HOST.

It has tentatively been arranged that the following procedure will be adopted in sending out the invitations.

- (a) The Kings and Heads of State should be invited in the name of the President, Union of Burma.
- (b) Ministers and other Government Officials should be invited by the Government of the Union of Burma.
- (c) The Theras and Mahātheras should be invited by the Bharanithraka Mahātheras.
- (d) Lay Buddhist leaders and other invitees should be invited by the Union Buddha Sāsana Council.

It is still to be decided as to the procedure in sending invitations to the people in those countries which have no diplomatic relations with the Union of Burma.

Naturally an enormous amount of the burden will fall on the Union Buddha Sāsana Council which will make all arrangements to accommodate and support invitees. The various sponsoring bodies in the respective countries will, of course, be responsible for fares and other expenses outside Burma.

## BUDDHISM KNOWS NO FRONTIERS.

Lest the curtains fall finally on all the present civilisation, Buddhists preach peace and understanding, true peace which is not divorced from reality and which is not a cat's paw for further wars. As such Buddhism knows no frontiers.

From either side of any curtain peace-loving, neutral Burma welcomes genuine seekers after the eternal Truth.



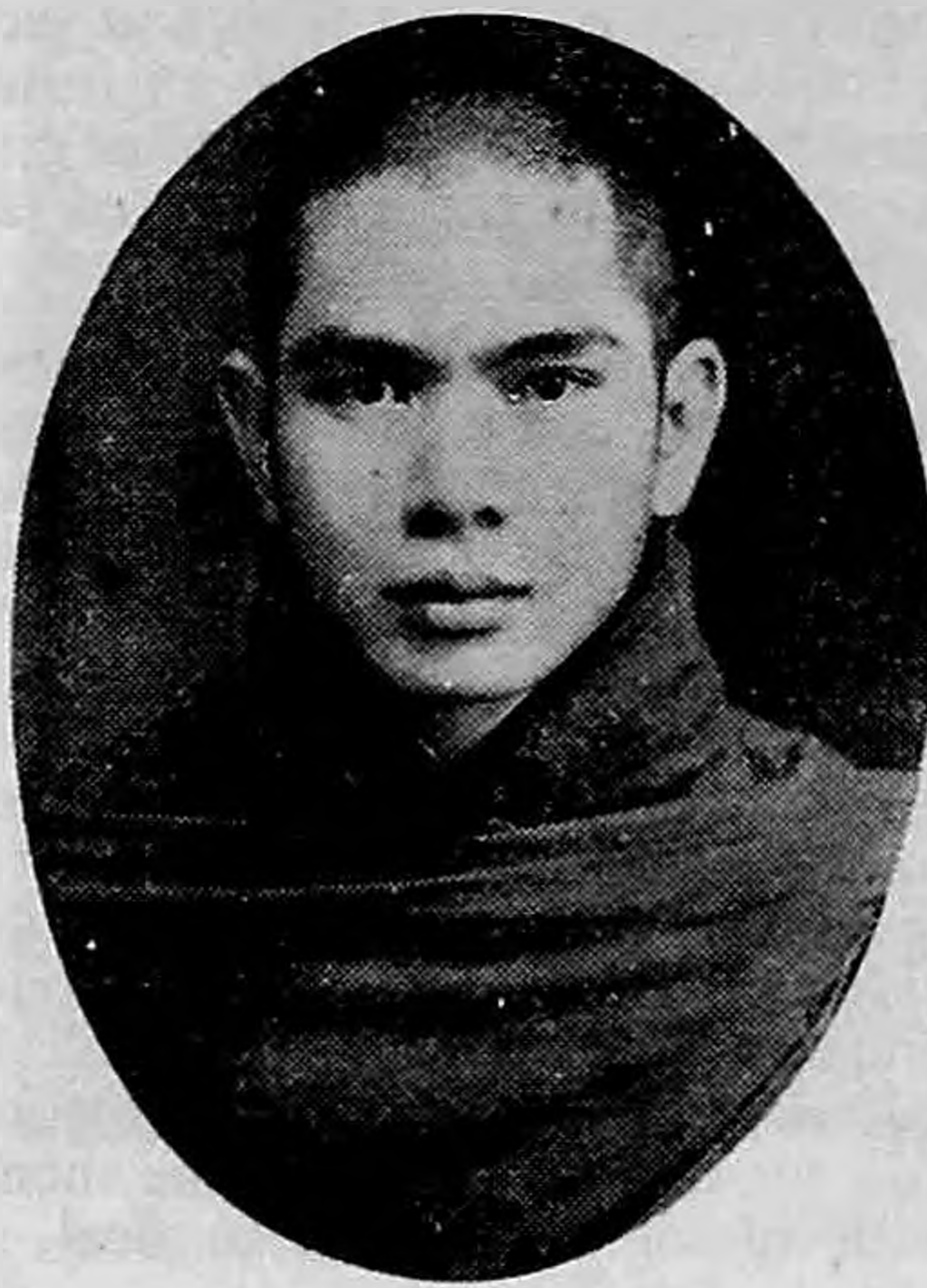
## A BHIKKHU HIGHLY HONoured

Bhikkhu Jotikābhivamsa was born at Ahtaung village, Kyonpyaw Township on the 3rd. Waning of Kason 1286 Burmese Era (20-5-24). He is the third son of U Maung At and Daw Daw Aye of the same village. He was sent to a monastic school at the age of seven, and at the age of eleven was ordained a sāmanera. After studying Burmese and Buddhist literature for 9 years, he was ordained a bhikkhu at the expense of U Tint and Daw Sein Myine of Khit Thit Co-operative Stores of Bogyoke Market, Rangoon, and under the patronage of Devasāgara Theingon Dhammikārama Sayadaw, on the 5th Waning of Thadingyut 1305 Burmese Era (18-10-43).

At the age of 18, he had passed the Government Pathamange Pāli Examination, the next year he passed the Pathamalat Pāli Examination, and last year he passed with credit the Pathamagyi Pāli Examination. During June last, he sat for the Lecturership (Honours) Examination, and passed, taking nine additional treatises at the same time, earning the title of "Siromani" (Pinnacle of Education).

He received his education under various teachers, including the famous Mahā Visutārama Mahātherā, Agga Mahā Pandita of Pakokku.

A ceremony in honour of this learned bhikkhu was held at Devasāgara Theingon Dhammikārama Pāli College, Stockade Road, Rangoon on the 8th November 1953 at 1 p.m. Present at the ceremony were leading Theras and Mahātheras of Rangoon, Honourable U Win, Minister for Religious Affairs and National Planning, U Kyi Pe, Director of Religious Affairs, U Nyun Maung, Religious Affairs Officer, Lower Burma, Shwepyi U Ba Tin, Joint Secretary, Pāli University Council, Shwe-setkya U Soe Myint, Assistant Director of Religious Affairs and many representatives from various Buddhist organisations of Rangoon. The presiding Mahāthera of the Pāli College gave the Five Precepts to the audience. U Soe Myint then read a short account of the life



Bhikkhu Jotikābhivamsa, Siromani.

of Bhikkhu Jotikābhivamsa. After that, Honourable U Win gave a short address as follows :

"Venerable Sirs and Gentlemen,

I should like to say a few words as to how the title of "Siromani" (Pinnacle of Education) originated. In 1947 Bhikkhu U Nānobhāsa of Masoeyein Kyaung-taik, Mandalay passed the lecturership (Honours) Examination, by taking nine additional treatises on Scriptures at the same time. The Government considered it expedient to create a title to be given to those who pass such an examination with nine additional treatises.

Accordingly, the Pāli Educational Board with the concurrence of the Nāyaka Sayadaws created this title of "Siromani" and conferred it on Bhikkhu U Nānobhāsa in 1947. In 1948, 1949 and 1950 there was no recipient of this title. In 1951, there was one, in 1952 there were four and this year there are nineteen. Even then, I do not consider that this number is high enough, and I hope that more will earn this title in future".



Honourable U Win, Minister for Religious Affairs and National Planning addressing the audience.

## HUNGARY AND BUDDHISM

By Dharmakirti Padma sDigpa,---

Rev. Hetenyi-Heidelberg Erno dr. theol.--

*Hungarian Buddhist Mission, Budapest, VII. Weselenyi u. 58. I. 12.—Hungary.*

Buddhism and Hungary have a long connection and we keep old traditions in this way. First of all I want to mention to you two names which you most probably know : The first Hungarian is the world famous scientist Alexander CSOMA von KOROS. He travelled in Tibet and wrote a Tibetan-English dictionary and grammar. Lincoln TREBITSCH / as Dr. Leo Trandler, and later as a Theravāda Bhikkhu /; He was a Hungarian by birth, born in Paks at the end of the last century. He was in Ceylon, travelled through India and entered a monastery in Shanghai. This was the past. I want to inform you of authors who published about Buddhism in Hungarian language.

1 A. DUKA : The work and life of A. Csoma von Koros. 2 J. SCHMIDT: Asia's Light. A book about the Buddha's Life and teachings. 3 LENARD : Dhammo. About Pāli Buddhism. 4 FELVINCZI-TAKACS : Following the Buddha's track through the Far East. 5 O. TECHY : Studies in Pāli. Theravāda Buddhism.



Rev. E. Hetenyi-Heidelberg

6 E. BAKTAY: "India". 7 E. HETENYI-HEIDELBERG/Dharmakirti Padma sDigpa Grammar of the Pāli language and Dictionary, Buddhist Catechism in Hungarian language.

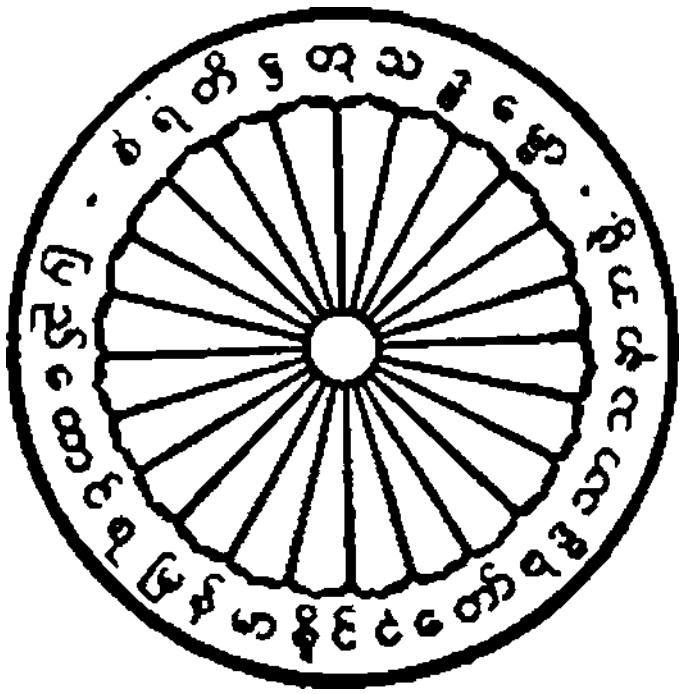
There are 2 large museums in Budapest which deal with the Buddhist art. One is the "Hopp Ferenc Museum" / Museum for East Asian Art/, the other the Museum for Ethnology. Besides these, there is a Library/Library for the East/which contains publications about India, China, Japan, Buddhism.

In democratic Hungary, there is religious freedom and toleration. There is no Buddhist Mission in outstations, only in Budapest. There is one I have started.

About myself I like to remark that I was born in Budapest 1912 and I deal with Buddhism for a number of years. I have studied Theology and stood for examinations for Theologia Orientalis, Tibetan Philology, Sanskrit, Buddhist-Lamaistic Iconography, Indian and Tibetan Art. I still visit the

(Continued on page 4, col. 2).





THE SANGĀYANA

NOVEMBER 1953

## BITTER ATTACK INSULTS ALL BUDDHISTS.

“SHADOW IN SAFFRON”  
ANOTHER JINJAMANA.

“Shadow in Saffron”

By G. R. Fazakerly (Messrs.  
Thames & Hudson of London).

It is well known that in the past, Buddhism has offered an inviting realm for the writer of cheap romances and it has been exploited to the full by this class of author who has taken advantage of the grave misconceptions of Buddhism that have existed in the Western mind.

Here, however, is a book of totally different genre.

With a bitter and sustained attack, too sustained to be merely accidental, this book sets out to perpetrate the most shockingslanders and deliberate untruths, at least some of which must have been known to the author as untruths.

“Shadow in Saffron” purports to give a picture of Buddhism and of Buddhist life in Ceylon. In the words of one reviewer: “Judging from the names and descriptions of village life in Ceylon in the book, Fazakerly was apparently living in the island some time or other, but his Buddhism as presented in his book is sadly mixed up with beliefs current in places like Tibet and Mongolia.” Even so, we might add, there are distortions and malicious distortions at that.

The work gives a completely false picture of Buddhist doctrines, beliefs and practices which is harmful and damaging. Buddhists of Asia are now conscious of the spiritual and intellectual superiority of their religion and are doing their utmost to make its Truth known and appreciated throughout the world. They are therefore shocked by the publication of a book which deliberately and with malice impudently puts out this perversion, and are prepared to take whatever action may be found necessary to counteract this kind of malicious misrepresentation.

There is a great need for a spiritual approach and growth of understanding between East and West and such a book will tend to raise an insurpassable barrier to this and must give great solace to the enemies of all spiritual values.

The Theravāda Buddhist countries are deeply conscious of the great heritage of spiritual Truth embodied in the Teachings of Gotama Buddha, of which they are the guardians, and they feel it to be a sacred obligation to spread these truths in a world to which all other ideologies have failed to bring peace and happiness and it is requested that all those who are lovers of Truth and Justice should make it known that the book in question is a deliberate distortion and misrepresentation of the theme with which it purports to deal.

It will be appreciated as an act of goodwill to Buddhist countries of Asia if action is taken against this book by all countries of the world.

*Extracts:* from ‘SHADOW IN SAFFRON’

The ‘Sutta Nipāta,’ that little book of abstract philosophical half-truths.

Of the bhikkhus: “They would be the common priests, the shuffling mendicants of the city streets.”

“They did not understand a Buddha who drank arrack and raped their daughters and made them afraid to go out after dark.”

“.... the greatest darkness of all, Nirvana.”

Of an ordination ceremony for Bhikkhus: “.... on and on endlessly, and they were all lies, all hypocrities.”

“The fishermen lived in huts on the beach, hidden by the hill. They were mainly CATHOLICS, a little colony that would not shift an inch for all the saffron priests (Bhikkhus) in the village. Peru (the boy to be ordained) envied them.”

### HUNGARY AND BUDDHISM

(Continued from page 3, col. 3.)

University and hold lectures about Lamaism, Buddhism and Tibet at the Institute for Central and East.

There are not many Buddhists in Hungary but the rather small group is strong in its intention to strengthen the teachings of Lord Buddha. We want to practise love and mercy.

I want to tell you that we have a scarcity of means of instruction. We are unable to order books and magazines as we do not have foreign currency and therefore we have to ask for help from our brothers and sisters in foreign countries.

I am sending my regards to all Sisters and Brothers. I thank you in advance for your fraternal kindness and help.

### LETTERS FROM ABROAD.

Extract of letter from Mr. John Brohm, Department of Far Eastern Studies, Cornell University, Ithaca, New York.

September 28, 1953.

“There is a great deal to tell about my travels, more than anyone can pack into one of these miserable air letters. For what space there is, however, I should tell you that seeing Pagan from the Irrawaddy was one of the really great experiences of my life, and at the same time one of the most frustrating ones. I don’t mean to be critical of modern Burma, for I know what forces have made it the country that it is, but I must say that for me Pagan was the one great inspiration I have taken away with me this time. The fact that a monument of such magnitude remains relatively unknown in the western world—compared, for example, to other such monuments as Angkor or Borobudur is a tragedy of the first order. This should not continue to be, for Pagan is a symbol which gives Burma a dignity and stature far beyond the power of contemporary words and deeds. If the present Burmese government is searching for themes about which to spin a web of nationalistic overtones, they are inexcusably ignorant of both method and fact if they don’t use Pagan to the hilt. Impressive? It staggers the imagination. Beautiful? I don’t mind exposing my emotions by saying that Ananda literally brought tears to my eyes. Inspiring? No one could behold such architecture without giving thanks that true genius had been given the vehicle for expression. I hope that the day will come when I can visit that place properly and when such beauty will have a nobler fate than to be neglected and desecrated as at present.

The program at Cornell is really booming. There are students galore but *nobody* is interested in Burma. Indonesia gets the first call—and Thailand next. I’ve tried to exert some influence, but I have a lone voice it seems. I am to give a series of lectures on Burma in our big seminar towards the end of this calendar year. I’ll do my best by our Burmese friends then and see if I can make some converts.

—:o:—

### BUDDHIST PEN-FRIENDS WANTED

Two young men, one in India and one in Pakistan, are both very keen to know more of Buddhism and of Burma and to correspond with Buddhists in this country. They are both interested in collecting stamps and will send stamps of their countries to correspondents. The first is Mr. A. K. Karbari of Baptist Mission Hostel, Sadarghat Road, Dacca, East Pakistan, who writes a very interesting letter mentioning that there are 2,18,000 Buddhists in East Pakistan and that they are trying to erect a Buddhist monastery “by the direction of the Honourable Consul of Burma in Dacca.” The other young man is Mr. Tarachand T. Kalla of 91, Model Town, Ambala City, East Punjab, India. He also writes very interestingly.

Maybe some of our readers can contact these young men to the advantage of all concerned.



## THE BODH GAYA TEMPLE ACT, 1949.

### Will Burmans Sit On the Advisory Board ?

Below we publish the Bodh Gaya Act of 1949 and we regard this as a step forward in the long endeavour to get back for Buddhists their most sacred spot.

It will be noted that in the Act provision is made to constitute an Advisory Board, the majority of the members of which shall be Buddhists who may not all be Indians.

This we regard as a very wise provision and it is hoped that it will be implemented in the right spirit and that Buddhists from Burma, Ceylon, Thailand, Cambodia and Laos will be invited to sit on the Board. Burma which had contributed for centuries, and particularly in latter days to the maintenance and enrichment of Bodh Gaya should, we feel, be strongly represented.

*This Act received the assent of the Governor on the 19th June, 1949, and the assent was first published in the Bihar Gazette of the 6th July 1949.*

#### AN ACT

#### TO MAKE PROVISION FOR THE BETTER MANAGEMENT OF THE BODH GAYA TEMPLE AND THE PROPERTIES APPERTAINING THERETO.

Whereas it is expedient to make provision for the better management of the Bodh Gaya Temple and properties appertaining thereto;

It is hereby enacted as follows :-

#### Short title and commencement.

1. (1) This Act may be called the Bodh Gaya Temple Act, 1949.
- (2) It shall come into force at once.

#### Definitions.

2. In this Act, unless there is anything repugnant in the subject or context,--

- (a) "the temple" means the great temple built by the side of the Mahabodhi tree near the village of Bodh Gaya in the district of Gaya and includes the Mahabodhi tree and Vajrasan ;
- (b) "the temple land" means the land in which the temple and its precincts stand and shall cover such area or shall lie within such boundaries as the Provincial Government may, by notification, direct ;



Stupas at Bodh Gaya

- (c) "the Mahanth" means the presiding priest for the time being of the Saivite Monastery of Bodh Gaya ; and
- (d) "Committee" means the Committee constituted under section 3.

#### Constitution of Committee.

3. (1) As soon as may be after the commencement of this Act, the Provincial Government shall constitute a Committee as hereinafter provided and entrust it with the management and control of the temple, the temple land and the properties appertaining thereto.

(2) The Committee shall consist of a Chairman and eight members nominated by the Provincial Government, all of whom shall be Indians and of whom four shall be Buddhists and four shall be Hindus including the Mahanth :

Provided that if the Mahanth is a minor or of unsound mind or refuses to serve on the Committee, another Hindu member shall be nominated in his place.

(3) The District Magistrate of Gaya shall be the *ex-officio* Chairman of the Committee:

Provided that the Provincial Government shall nominate a Hindu as Chairman of the Committee for the period during which the District Magistrate of Gaya is non-Hindu.

(4) The Provincial Government shall nominate a person from among the members to act as Secretary of the Committee.

#### Incorporation of Committee.

4. The Committee shall be a body corporate by the name of the Bodh Gaya Temple Management Committee, having perpetual succession and a common seal, with power to acquire and hold property, both movable and immovable, and to contract, and shall by the said name sue or be sued.

#### Term of office of members.

5. (1) The term of office of the members of the Committee shall be three years :

Provided that the Provincial Government, if they are satisfied that the Committee is guilty of gross mismanagement, dissolve the Committee and constitute another Committee or assume direct control of the temple, temple land and the properties appertaining thereto.

(2) Where a member of the Committee dies, resigns, refuses to serve on the Committee absents himself from six consecutive meetings of the Committee without the leave of the Committee or ceases to reside in India, or becomes incapable of working, the Provincial Government may nominate a person to fill the vacancy.

(3) Any act done by the Committee shall not be questioned on the ground merely of the existence of any vacancy in, or any defect in the constitution of, the Committee.

#### Publication of names of Chairman and members.

6. The name of the Chairman other than the District Magistrate of Gaya and of every member of the Committee shall be published by the Provincial Government in the Official Gazette.

#### Office and meetings of the Committee.

7. (1) The Committee shall maintain its office at Bodh Gaya.

(2) At the meeting of the Committee the Chairman, or in his absence one of the members to be elected at the meeting, shall preside.

(3) No business shall be transacted at any meeting unless at least four members are present.

#### Limitation on Committee's power to alienate property.

8. (1) No movable property of a non-perishable nature appertaining to the temple shall be transferred without the previous sanction of the Committee, and if, the value of the property is more than one thousand



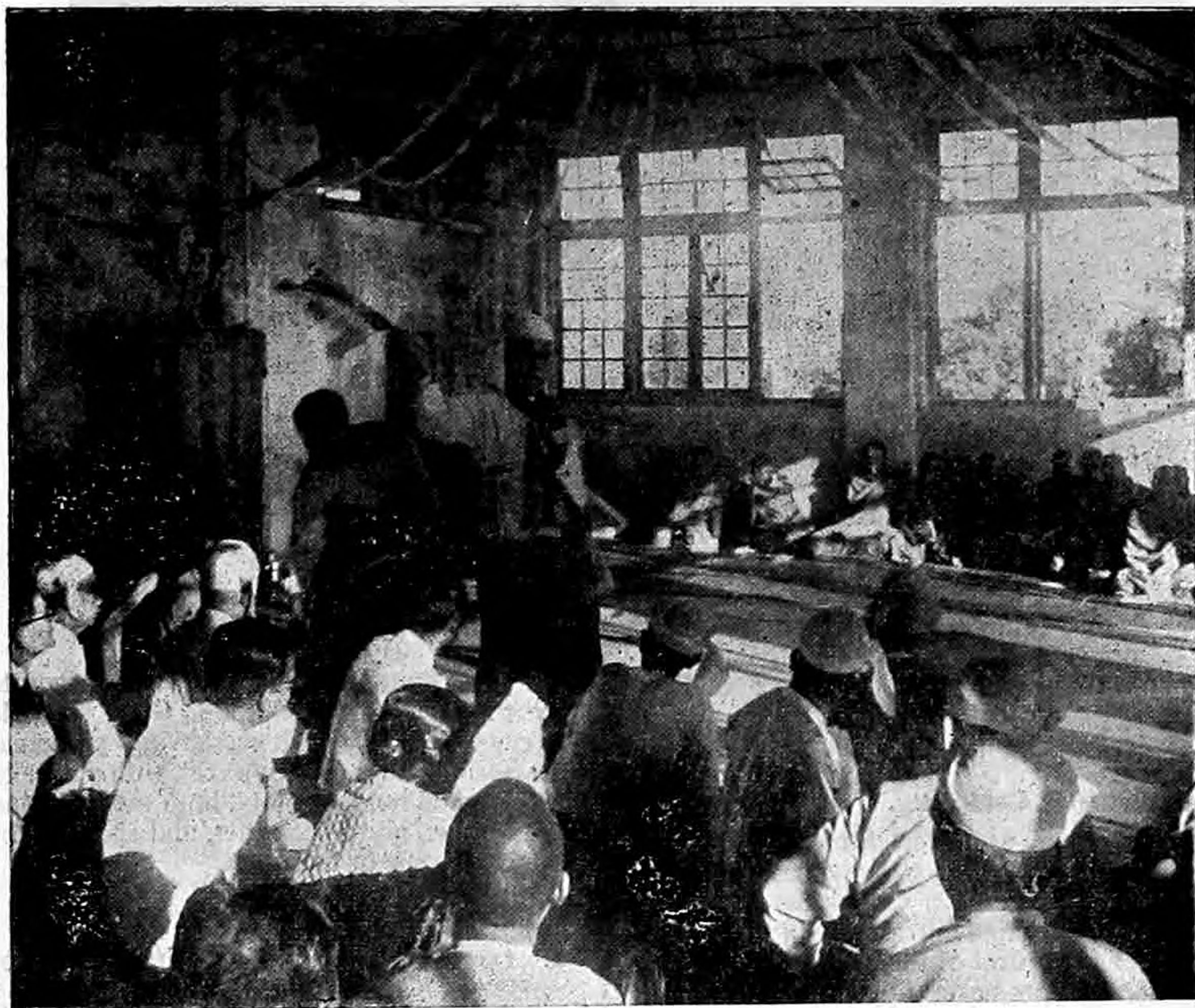
The Sacred Bo Tree

(Continued on page 8.)

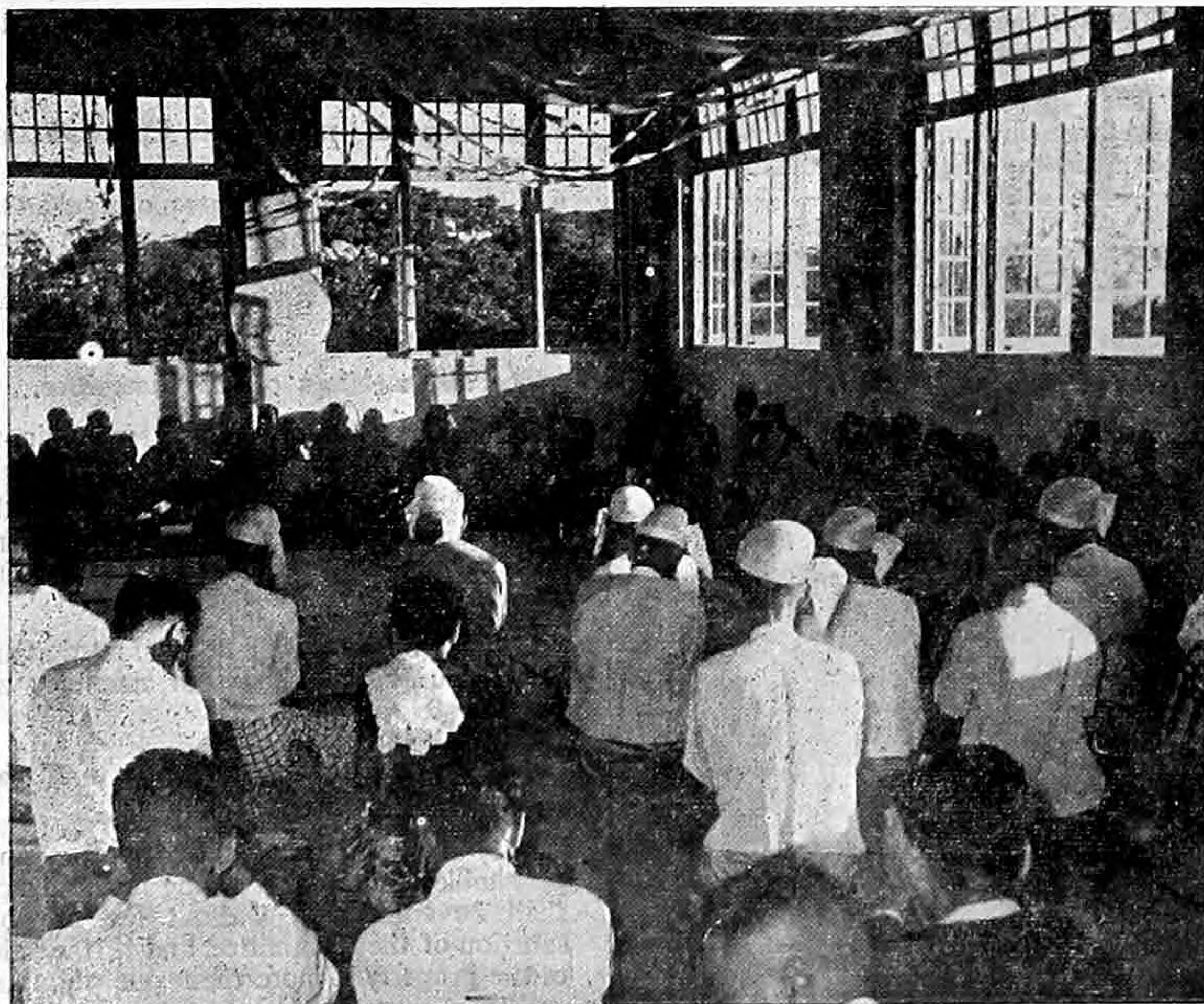


## WORKS

## NEARIN



Thado Thiri Thudhamma Sir U Thwin opened the Press by waving a Sāsana flag.



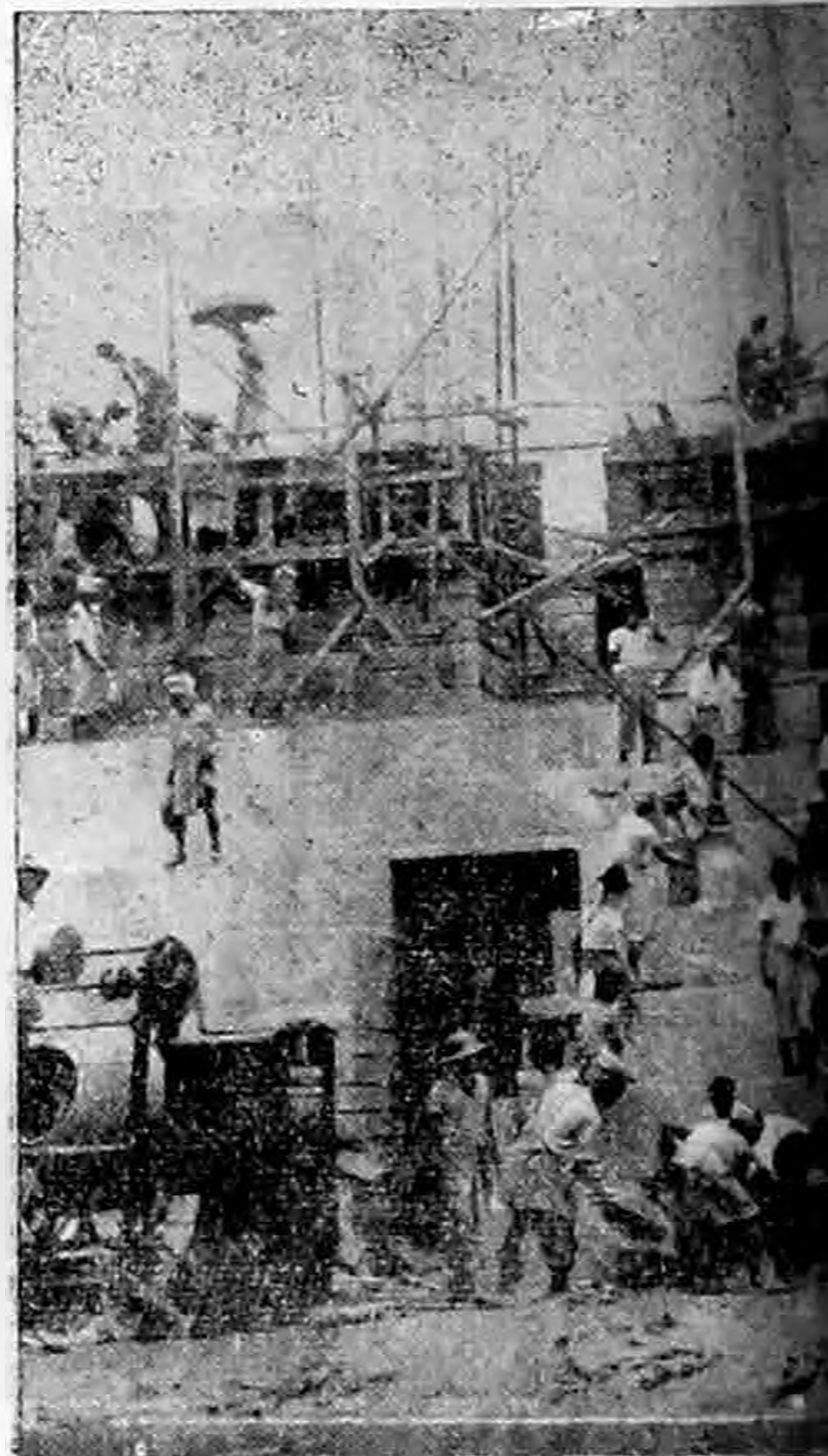
The audience paying respect to the Mahāthcras present.

*From a broadcast by Thiri Pyanchi U Seln M  
Sasana Council on the*

I should like to inform you what progress has been made in the preparation for the holding of the Sixth Great Buddhist Council. Firstly, I shall deal with voluntary labour services offered by devout people with desire to perform wholesome volitional acts. On Sundays and Buddhist Fast-days, devout and energetic people from different parts of Rangoon gather, men and women, for the "Voluntary Fatigue Corps" from their respective quarters or organisations and go to the Chattha Sangāyanā Cave near the Kabā Aye (World Peace) Pagoda to offer their labour services. These people generally go in hundreds, five hundreds and thousands, taking with them packets of food and gaily singing and dancing on the way. On arrival at the Cave, they perform various fatigue duties, such as carrying sand, bricks, plaster, and other miscellaneous duties, very happily and with the team spirit. The reason why they so earnestly and zealously work on those particular days is that they desire to do wholesome volitional actions for themselves and at the same time desire to help the workers on duty. When I saw them working merrily in co-operation with one another and devoid of Greed (lobha), Hatred (dosa) and Delusion (moha), I thought to myself, "What a lovely thing it would be, if all the people in the world understand the Buddha-Dhamma and try to suppress their own lobha, dosa and moha! It would be a sure way of preventing World War III or any future war."

For the period from 21-6-53 to 18-10-53, more than 52100 persons from various organisations of Rangoon have offered their voluntary services for the construction of the Chattha Sangāyanā Cave.

Next, I should like to tell you something more about the re-editing of the Pāli Texts. As I have mentioned in my previous talks, the three Books on Dīgha Nikāya have been completely re-edited by the Burma Re-editing



Voluntary Labour Services offered



# G COMPLETION

Chief Executive Officer, Union Buddha  
October 1953.

**Groups.** When similar books which are now being re-edited in Ceylon arrive here, both will be compared and passed by the Bhāranitthāraka Mahātheras. The five books on Vinaya which have already been approved by the Bhāranitthāraka Mahātheras will be printed at the Council's Printing Press at Yegu, when the same is formally opened on the 25th October 1953. \*

As regards the Burmese translations of the Tipiṭaka, I may say that the Translations Re-editing Group headed by Venerable Mahāsi Sayadaw, Agga Mahā Pandita is working very effectively, and it is hoped that by the end of the Vassa, the Burmese translations of Sutta Silakkhandā of Dīgha Nikāya will be completed. \*

In regard to the construction of the buildings, I should like to mention that much progress has been made in that respect. Four Hostels are nearing completion and the refectory is also under construction. It is hoped that all these buildings will be completed before the time fixed for the holding of the Chatṭha Sāngayanā. Necessary roadways and other needful things are also being constructed.

Lastly, I should like to tell you about the Abhidhamma Examinations to be conducted by the Union Buddha Sāsana Council this year. Last year, 87 examination centres were opened : 10007 candidates appeared for the first grade, 1822 for the second grade and 859 for the third grade examinations. This year, 142 examination centres will be opened 20000 candidates for the first grade examination, 7000 for the second grade and 5000 for the third grade examination have applied for admission. Thus it will be noticed that the bhikkhus, the people and the Government of the Union of Burma are taking active interest in promoting the Buddha's Sasana.

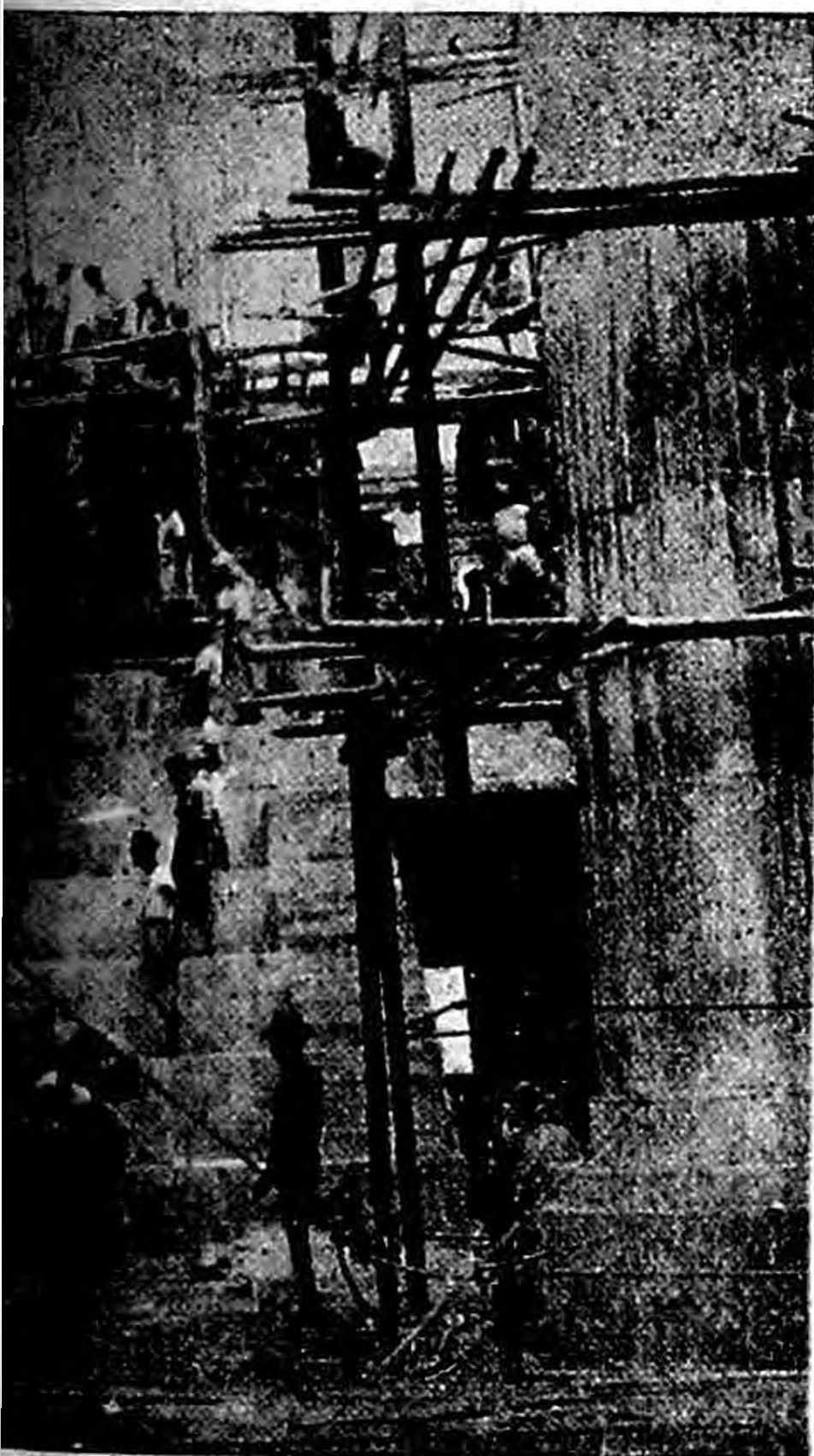
( \* These have now been completed. )



The Malātheras touring the Press rooms.



Thado Thiri Thudhamma Sir U Thwā reading the inaugural address.



by the Rangoon Police Force.





The Shrine Room of M. Maurice Kiere of Mission Bouddhique Belge, 64, Rue Branche, Ans --- (Liege) Belgium. Letters from M. Kiere have been published in previous issues. He is the leader of a Buddhist Group in Belgium and this group is doing excellent Dhammaduta work in that part of Europe. We sincerely hope that our Buddhist Brothers in Belgium may be able to propagate the Dhamma more than ever.

## Bodh Gaya Temple Act

(Continued from page 5.)

rupees, without the previous approval of the Provincial Government.

(2) No immovable property appertaining to the temple shall be leased for more than three years or mortgaged, sold or otherwise alienated except with the previous sanction of the Committee and the Provincial Government.

### Limitation of borrowing power.

9. The Committee shall have no power to borrow money from any person except with the previous sanction of the Provincial Government.

### Duties of the Committee.

10. Subject to the provisions of this Act or of any rules made thereunder, it shall be the duty of the Committee :—

- (1) to arrange for :—
  - (a) The upkeep and repair of the temple;
  - (b) the improvement of the temple land;
  - (c) the welfare and safety of the pilgrims; and
  - (d) the proper performance of worship at the temple and *pindadan* (offering of *pindas*) on the temple land;
- (2) to prevent the desecration of the temple or any part thereof or of any image therein.
- (3) to make arrangements for the receipt and disposal of the offerings made in the temple, and for the safe custody of the statements of accounts and other documents relating to the temple or the temple land and for the preservation of the property appertaining to the temple;
- (4) to make arrangements for the custody, deposit and investment of funds in its hands; and
- (5) to make provision for the payment of suitable emoluments to its salaried staff.

### Right of access and worship.

11. (1) Notwithstanding anything contained in this Act or in the rules framed thereunder, Hindus and Buddhists of every sect shall have access to the temple and the temple land for the purpose of worship or *pindadan* :

Provided that nothing in this Act shall entitle any person to perform animal sacrifice or to bring any alcoholic liquor within the temple or on the temple land, or to enter the temple with shoes on.

(2) If any person contravenes the provisions of the proviso to sub-section (1), he shall be punishable with fine not exceeding fifty rupees.

### Decision on dispute between Hindus and Buddhists.

12. Notwithstanding anything contained in any enactment for the time being in force, if there be any dispute between Hindus and Buddhists regarding the manner of using the temple or the temple land, the decision of the Provincial Government shall be final.

### Committee to have no jurisdiction over properties of Saivite Monastery.

13. Notwithstanding anything contained in this Act or in the rules made thereunder, the Committee shall have no jurisdiction over the movable or immovable property of the Saivite Monastery of Bodh Gaya.

### Audit of accounts.

14. The Provincial Government shall every year appoint an auditor to audit the accounts of the funds of the Committee and fix his remuneration which shall be paid from the said funds. The auditor shall submit his report to the Committee and send a copy of it to the Provincial Government which may issue such directions thereon, as it may deem fit, and the Committee shall carry out such directions.

### Constitution of an Advisory Board.

15. (1) The Provincial Government may constitute an Advisory Board (hereinafter referred to in this Act as the "Board") which shall consist of such number of members as the Provincial Government may determine.

(2) the majority of the members of such Board shall be Buddhists who may not all be Indians.

(3) The members of the Board shall hold office for such term as may be fixed by the Provincial Government.

(4) The Board shall function purely as an advisory body to the committee and shall discharge its functions in the manner prescribed

ed by the Provincial Government by rules made in this behalf.

### Act to override Act XX of 1863, etc.,

16. This Act shall have effect notwithstanding to the contrary contained in the Religious Endowments Act, 1863, or in any decree, custom or usage.

### Power of the Committee to make bye-laws.

17. (1) With the previous sanction of the Provincial Government, the Committee may, from time to time, make bye-laws to carry out the purposes of this Act.

(2) In particular, and without prejudice to the generality of the foregoing powers, such bye-laws may provide for—

- (a) the division of duties among the Chairman, the members and the Secretary of the Committee;
- (b) the manner in which their decision may be ascertained otherwise than at the meetings;
- (c) the procedure and conduct of business at meetings of the Committee;
- (d) the delegation of powers of the Committee to individual members;
- (e) The books and accounts to be kept at the office of the Committee;
- (f) the custody and investment of the funds of the Committee;
- (g) the time and place of its meetings;
- (h) the manner in which notice of its meeting shall be given;
- (i) the preservation of order and the conduct of proceedings at meetings and the powers which the Chairman may exercise for the purpose of enforcing out its decisions;
- (j) the manner in which the proceedings of its meetings shall be recorded;
- (k) the persons by whom receipts may be granted for moneys paid to the Committee; and
- (l) the maintenance of cordial relations between the Buddhist and the Hindu pilgrims.

(3) All bye-laws, after they have been confirmed by the Provincial Government, shall be published in the Official Gazette, and shall thereafter have the force of law.

### Power of Government to make rules.

18. The Provincial Government may make rules to carry out the purposes of this Act.



## ABHIDHAMMA DAY.

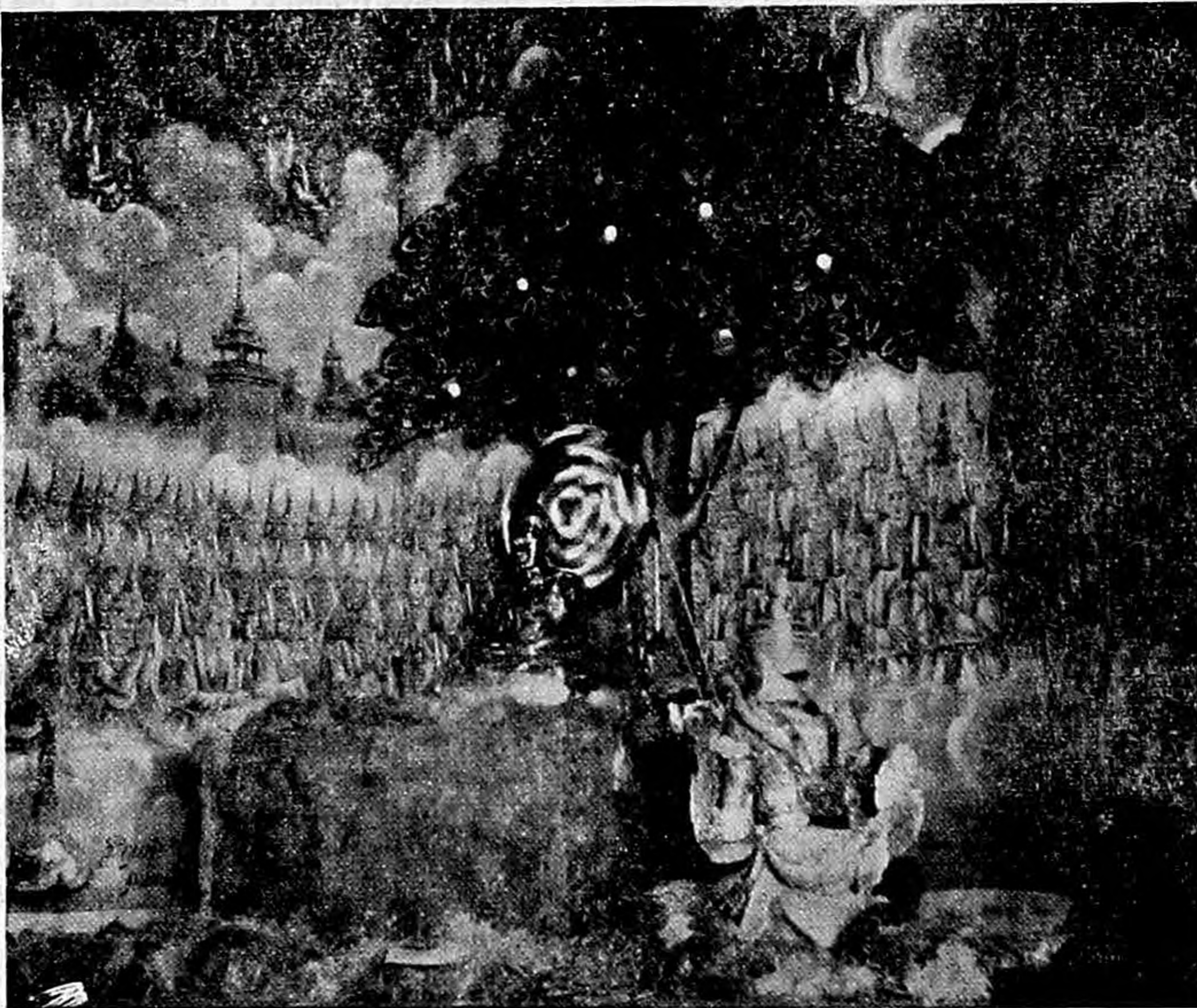
In the foreword to the "Guide through the Abhidhamma Piṭaka" by Venerable Nyānatiloka Mahā Thera, it is stated :

"The Abhidhamma is the third section of the Tipiṭaka or Three Baskets of Buddhist Doctrine. We are unable, perhaps, to date exactly the first appearance of the Seven Books of the "Basket" in their present-day form. Internal evidence indicates that the Dhamma-saṅgaṇī, the Vibhanga and the Paṭṭhanā are the oldest, and were probably recited even as they stand today, at the Second Great Council of Arahants, held in the first quarter of the 4th Century B.C., or earlier. The Dhātu Kathā, Puggalapaññatti, and the Yamaka too, are pre-Asokan, and were recited, in much the same substance as today, at the Third Great Council of Arahants, held during Dhamma-Asoka's reign. The Kathāvatthu, as we know it today, dates from that same Third Council, whose President, the Arahant Thera Moggaliputta Tissa, composed it to refute the pernicious views of all schismatics till that time.

Since the introduction of these Books into Lanka, shortly after the Third Council, by Asoka's Arahant son, they have been considered to be finally closed and not open to alteration by jot or line. The Sangha has held these books in utmost veneration as the immutable word of the Buddha, and though the Commentaries contain many references to local events and incidents of interest, the Tipiṭaka itself has come down substantially the same books that were treasured originally in India in the Middle Country of the Master.

When one speaks of Books, in this connection, it must be remembered that the Tipiṭaka was reduced to writing only later, in Lanka. The "Books" of the Three Baskets were, till then, an orderly arrangement of the Dhamma as taught by the Buddha, cast in definite groups and memorized by members of the Sangha. Thus was it recited by saintly yellow-robed teacher to eager yellow-robed pupil, memorized, and passed on from generation to generation till the reign of Vattagāmaṇi Abhaya. "Then," says the Mahāvamsa, "the most wise Bhikkhus who had passed down the Tipiṭaka and the Commentaries thereon orally in former times, since they saw that the people were less righteous, the Bhikkhus assembled and, in order that the true doctrines may endure they wrote down in Books". This was, approximately, in 25 B. C., since which time we have had written Books of Tipiṭaka.

It must be stated here, that the tradition of the Theravāda, the original trunk of orthodox Pāli Buddhism, insists that the Abhidhamma is the direct teaching of the Master himself.



Decoration in the City Hall on Abhidhamma Day.

Immediately after the performance of the "twin Miracles," the Buddha spent the three month "Season of Rains" in Tāvātimsa, the Realm of the Thirty three. During that sojourn it was that the Abhidhamma was first declared especially for the benefit of the Being who once was Māyā-Devi, Queen of the Sakyas and mother of the Buddha-to-be. Daily, during these three months, did the great Arahant Disciple Sāriputta meet the Buddha, and to him the Buddha repeated what that day had been taught to the devas. The Mahā Thera Sāriputta, in turn, repeated this doctrine to five hundred select pupils who memorized it. Thus, at the close of that Season of Rains, there were 501 Arahant Bhikkhus who had mastered the word of the Abhidhamma."

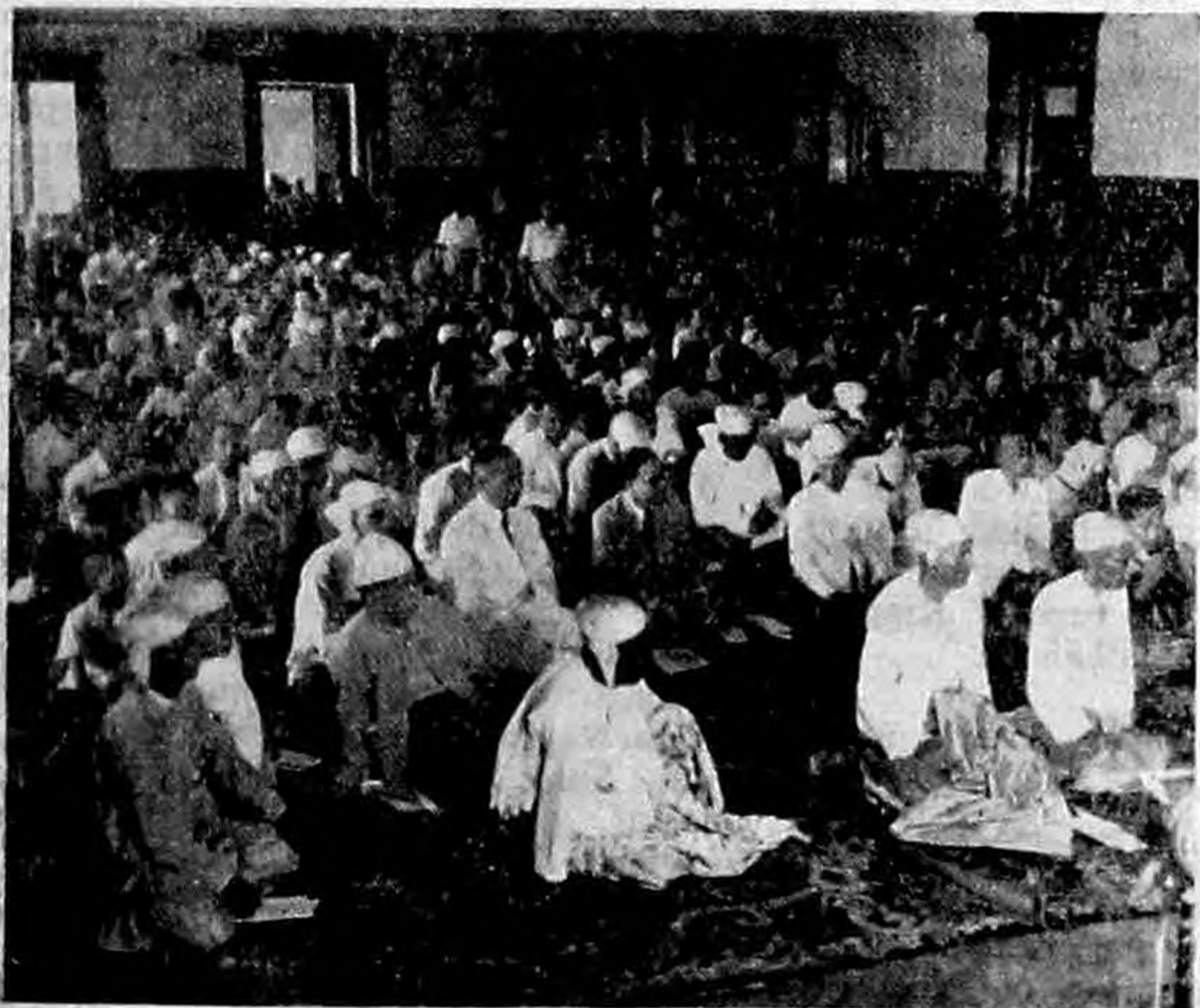
In commemoration of this sacred Day, Buddhists celebrate Abhidhamma Day at the end of the three-month Season of Rains, every year under the auspices of the Abhidhamma Society, Rangoon. This Day was successfully celebrated all over the Union of Burma with pomp and grandeur on the Full moon of Thadingyut 2498 B. E. (23rd. October 1953.) In Rangoon it was celebrated by the Abhidhamma Society at the City Hall. Saya Lin, Agga Mahā Pandita, Patron of the

Society, opened the ceremony. Letha Sayadaw gave the Eight Precepts to the audience. U Ba Ba, President of the Society then gave a short explanation as to how this Abhidhamma Day originated. This was followed by the chanting of portions of Abhidhamma Piṭaka. After that, Saya Lin, Agga Mahā Pandita gave away the prizes to those who obtained the highest marks in Abhidhamma Examination held last year.

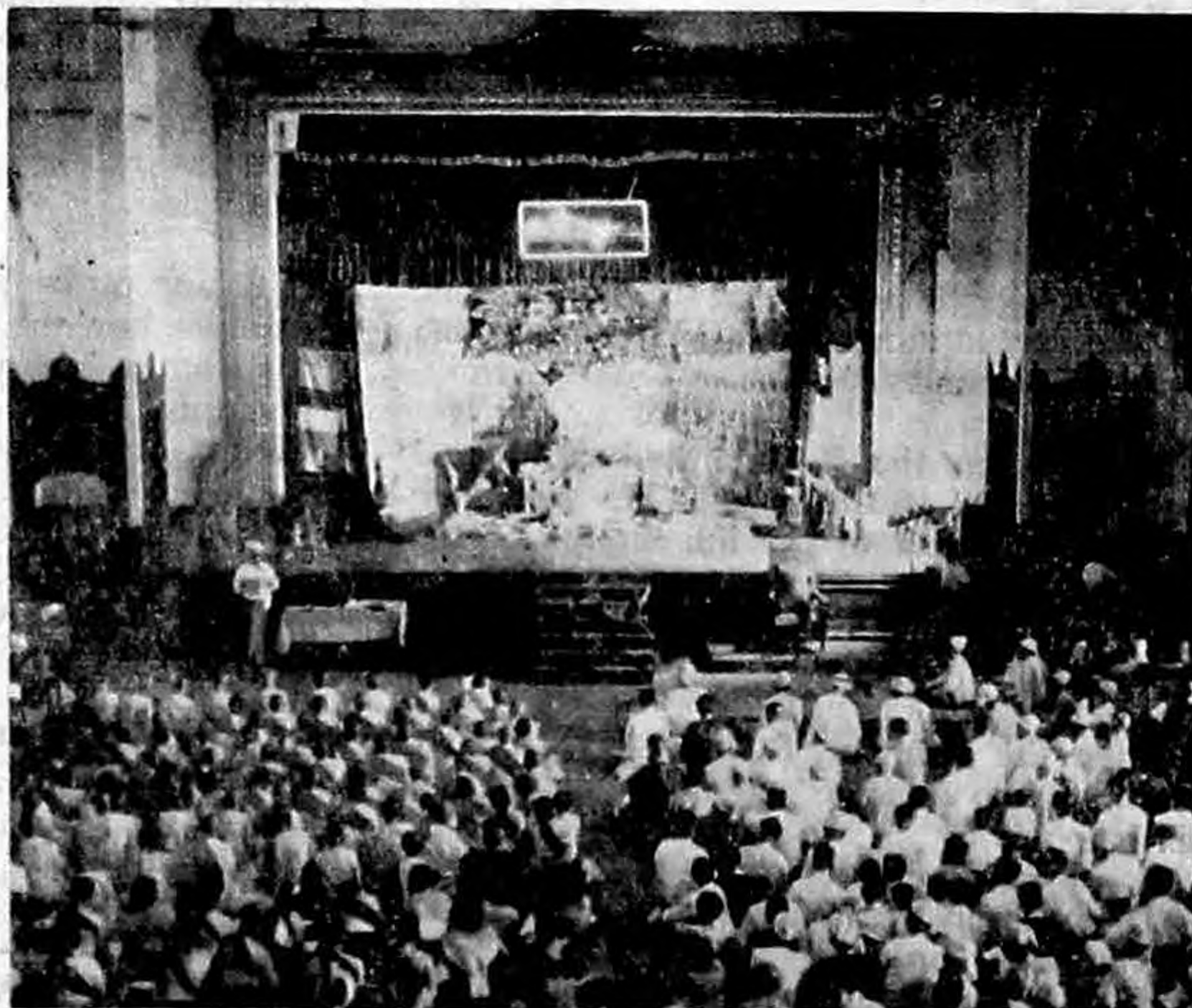
### THE BUDDHA PRAISES SARIPUTTA.

"Wise art thou, Sāriputta, comprehensive and manifold is thy wisdom, joyous and swift is thy wisdom, sharp and fastidious is thy wisdom. Even as the eldest son of the king whose is the wheel of Conquest rightly turns the wheel as his father turned it, so, Sāriputta, dost thou rightly turn the Wheel Supreme of the Norm, even as I have turned it."

Samyutta—Nikāya.



The audience taking the Eight Precepts.



A section of the audience.





Zingyeik Pagoda

## HISTORY OF BUDDHISM IN BURMA

(Continued from our last issue)

Now, the occasion arises to give an account of the history of religion in that part of the country where Buddhism flourished after it had waned in the kingdom of Thiri Khetara. The tradition is that Burma was visited by merchants trading between India and the Far East, even at the time of the Omniscient Buddha's rising in India, and it is logical that Buddhism might have been propagated by those merchants or the Buddhist Missionaries who accompanied them. History tells us that many religions and cults prevailed in the Buddha's life-time, and that very many appreciated Buddhism after hearing its principles and became Buddhist converts. However, we cannot reliably hold that Buddhism had taken root during that period. On the other hand, we can safely presume that in the absence at that time of any schism in Buddhism, only the pure form of Buddhism came to Burma in those days. Traditions also hold that the missionaries or propagandists of Buddhism arrived at Hmawza (five miles to the south-east of Prome) in 1 Buddhist Era on their way to Tagaung in Upper Burma. From this we can infer that the missionaries or propagandists of Buddhism might have reached Hmawza and other coastal regions long before 1 Buddhist Era. So, it is highly possible that Gavampati Mahā Thera might have reached that part of Suvannabhūmi (present Thaton), during that period.

Sāsanavamsa (The History of Buddhism) says:

"And in the eighth year after He had gained Omniscience, the Supreme Buddha with many hundreds of monks came to Sudhammapura (present Thaton) in the Ramañña country.

Now, when the Buddha had come and dwelt at the jewelled hall, He gave the Buddha-Dhamma to the inhabitants of the country together with their king and established them in the Three Refuges and the Five Precepts.

Then the Supreme Buddha gave the six hermits, who came to pay homage to Him, six hair-relics.

Thirty-seven years after that, the Elder Gavampati brought some relics to Sudhammapura and gave them to Siharaja (the then ruling king), who set up thirty-three shrines.

Thus, says tradition, in precisely the eight years since the Buddha's Mahā-parinibbāna, the Elder Gavampati had established the teaching at Sudhammapura (Thaton) in the Ramañña country.

Although the people did not understand all of the Buddha's Teachings, those who were believing at heart took faith (saddhā) according to their own ability to understand. But subsequently, after the Third Great Buddhist Council held at Patna, Venerable Moggaliputtissa Mahā Thera deputed his disciples, Soṇa and Uttara to establish the Buddha's Sāsana at Thaton. The Commentary on the Vinaya says: "Go to this country (Suvannabhūmi) and establish the Buddha's Sāsana".

Thus, two hundred and thirty-five years after the Buddha's Mahā-parinibbāna, the Elders Soṇa and Uttara came to Suvannabhūmi and established the Buddha's Sāsana.

We have not very reliable data to show as to how the Buddha's Sāsana flourished in Suvannabhūmi from the period 235 Buddhist Era to 1600 Buddhist Era, when King Anōratha first introduced Theravāda Buddhism into Burma.

There are two controversial points in regard to the history of Buddhism during Suvannabhūmi (Thaton) period. They are "Suvannabhūmi" and "Buddhaghosa". As regards the first, some writers say that it is Sudhammapura or Thaton at the mouth of the Sittang River. In Indian Antiquary Vol. xxii. p.17, it is also mentioned as Sudhammanagara. But, in Indian Antiquary XXII. p.151, it is stated that Ramannadesa is another name for Suvannabhūmi. Some hold that it is ancient Pegu (Kalyani Inscriptions.) Phayre describes Suvannabhūmi as including the delta of the Irrawaddy and Thaton (History of Burma, page 19). Suvannabhūmi was a prosperous city and a big centre of trade. The Buddhist Texts refer to it (Milanda, page 359; Niddesa page 155).

Whatever the case may be, we in Burma hold that Suvannabhūmi was the present Thaton.

About Buddhaghosa, the author of Visuddhi Magga. Some hold that Buddhaghosa copied out the Tipitaka and came to Thaton. In the Cūlavamsa, it has come down thus: "The Elder named Buddhaghosa, who was born in a brahmin village near the great Bo-tree in Buddha Gaya, went to Ceylon and copied out the Tipitaka. He then returned to Jambudipa (India). "Some claim that Buddhaghosa had never been to Suvannabhūmi. Despite all these differences of opinion, it is quite clear that the Tipitaka which was followed in Thaton about 1600 Buddhist Era was the same as the one copied out by Buddhaghosa in Ceylon.

Basing on some reliable clues, let us now examine how the Buddha's Sāsana flourished in Thaton during the period from 235 Buddhist Era to 1600 Buddhist Era. The Sāsanavamsa says: "It should be understood that there were arahants from the time when Theravāda Buddhism had been founded in the Ramañña country (including Suvannabhūmi) down to the time of King Manuha in the city of Sudhamma."

An ancient outline of history known as "Sāsanapaveni" also says:

"In the city of Sudhamma (Thaton), an Elder named Anomadassī possessed of high attainments, lived with the five hundred monks preserving the tradition of Elders Soṇa and Uttara. But his chief disciple was Adhisīla, whose chief disciple was

Pranadassī, whose chief disciple was Kāla, whose chief disciple was Arahan Mahā Thera, whose chief disciple was Ariyavamsa, whose chief disciple was Venerable Elder Uttarajīva.

I may mention the following from the "Sāsanavamsa", "History of Buddhism":

"In 1600 Buddhist Era, the Ramañña country, the place where the Buddha's Sāsana had come into existence, was disturbed by the three kinds of fear, namely, fear from village-plundering bandits, fear from a kind of burning fever, and fear from the adversaries of the Doctrine. And at the same time the Order became weak there, as when the water is scanty lotuses growing in it become weak. Even the monks there could not comply with the Buddha's Teachings as they wished.

Some of the prominent pagodas that were built during the Thaton period are Kyaikhti-yo Pagoda, Zingyeik Pagoda, Shwezayan Pagoda at Thaton Town, Kelāsa Pagoda and Myathabeik Pagoda.

Tradition says that in days of old, a hermit by the name of Tissa lived in the region of Thaton. He had two other brother hermits, one living on the Zingyeik Hill and the other on the Kelāsa Hill. He obtained a Buddha's Relic and always kept it in his lock of hair. He had an ardent desire to build a pagoda wherein he would enshrine this sacred relic. When he was nearing his death, the King of Thaton went to him and asked him to hand over the sacred relic to him (the king) for permanent enshrinement in a pagoda to be built by the king. The hermit then asked the king to find a rock resembling his head and to enshrine the relic in the pagoda to be built on that rock. Accordingly, the king and his retinue found the same on a hill about 6 miles from the present Kyaikto. This rock is about 20 feet high and 15 ft. in diameter. It balances on the edge of a ridge and on one side it faces a deep chasm. A hand push will start the whole formation rocking, but it is so well balanced that even in an earthquake which shook the district some twenty years ago, it was not dislodged. On it was built a Pagoda in which the sacred relic was enshrined. This is the Kyaikhti-yo Pagoda and thousands of pilgrims visit it every month.

(To be Continued)

## THE CEYLONESE MISSION

A further Ceylonese Buddhist Mission comprising the Venerable Sri Devamitta Nayaka Thero of the Shan Group, Venerable Devinuvara Nānawasa Thero of the Shwegyin Group led by the Venerable Pandithawelagedar Somaloka of the Amarapura Group arrived in Burma on the 14th November bringing corrected books of the Nikāya on which the Ceylon Theras have been working.

The Mission was greeted at the Lewis Street Jetty by the leading Mahātheras of the Union Buddha Sāsana Council, the Honourable U Win, Minister for Religious Affairs and National Planning, Thado Thiri Thudamma Sir U Thwin, President of the Buddha Sāsana Nuggaha Association, Thado Maha Thray Sithu U Chan Htoon, Attorney-General, Burma and Honorary General Secretary of the Union Buddha Sāsana Council, the Ceylonese Ambassador and many representatives from Buddhist Associations in Rangoon. This marks another step in the work of preparation for the Sixth Great Buddhist Council.



## FIRST ALL BUDDHIST ASSOCIATION CONFERENCE IN THAILAND

The Buddhist Association of Thailand, under Royal Patronage, convened a Conference of all Buddhist Associations in Thailand to be held at the headquarters of the Buddhist Association of Thailand, Bangkok, on Thursday, 3rd to Sunday, 6th December inclusive. Buddhist Associations in the provinces are entitled to send two delegates, while other Buddhist associations in Thailand are entitled to send one official observer.

At present the various provinces established their Buddhist Associations to the central association are increasing in number so it was thought expedient to hold a conference of all the associations in order to discuss the ways and means

to strengthen the work of the Associations at the same time the conference provided an excellent opportunity for Associations with common aims to work together upholding Buddha Sāsana.

It is intended that subsequent conferences would be held in the provinces, each taking turn to act as host.

The programme includes the signing of visitors' book in the Grand Palace on occasion of His Majesty's Birthday, to have an audience of the Supreme Patriarch, call on the Prime Minister at Government House, and visits to the Temple of the Emerald Buddha, the Marble Temple, and Wat Mahathat.

## Burma And Thailand Work Together

U Tayzeinda, a Burmese Thera and Abhidhamma scholar now teaching in Bangkok, sends us news that the people of Thailand are most interested in the proceedings of the Chaṭṭha Sangāyanā and are very eager to offer help.

As but one instance, he cites Phra Pi, an influential Buddhist and philanthropist of Thailand, who has kindly donated a sum of Ticals 1035 to Thado Thiri Thudhamma Sir U Thwin through U Tayzeinda; the money to be used for the purposes of the Chaṭṭha Sangāyanā proceedings.

At the invitation of Ecclesiastical Minister Bhimaladhamm and the people of Thailand, Sayadaw U Asabha of Pakokku and Sayadaw U Indavamsa, who are kamattana teachers and are the disciples of Mahasi Sayadaw Agga Maha Pandita, visited Bangkok in 2497 B.E. and opened three Meditation Centres, at the following places :-

- (1) Wat Mahathat
- (2) Wat Lakhant, and
- (3) Wat Dhamma-nimit.

The trainees comprise Shan, Burmese, Thai and Laotian people, and the yogins are divided into three classes - - bhikkhus, nuns and laymen; some 200 having already received training, while the classes are increasing monthly.

Thailand has reciprocated and has sent Theras to Burma to undertake with Ceylonese and Burmese bhikkhus, the re-editing of the Pali Texts for the Sixth Great Council.

## Koyasan And Southern Buddhism

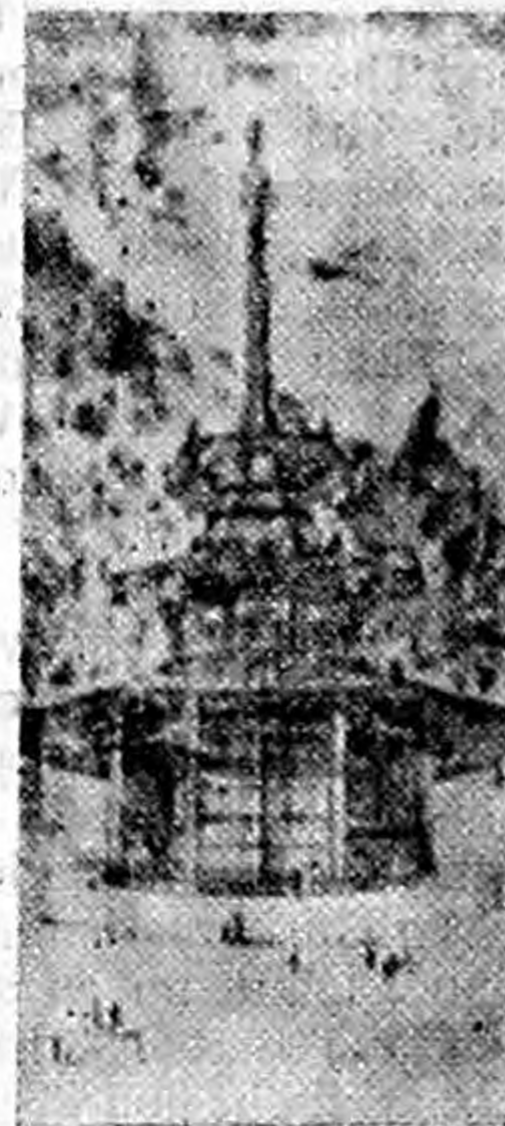
Tenzui Ueda

Japanese Buddhism is so different in doctrines and practices from Southern Buddhism that it may appear very strange to those who have come from the southern countries.

But whatever the differences, Japanese Buddhists also, along with the Southern Buddhists, assert the three fundamental principles of anicca (impermanence), dukkha (suffering) and anattā (non-ego) as taught by the Sakyamuni Buddha as the foundation of Buddhism. Those who do not recognize these principles are not Buddhists. We must realize that these teachings are eternal truths, in so far as the phenomenal world is concerned.

Mahāyanā Buddhism also considers the substantial world as it is, and aims to express in detail the special meaning of Buddha's teachings metaphorically, symbolically, or artistically. *We first study Theravada Buddhism, and then pursue our Mahayana studies.* Southern Buddhism has preserved the fundamental and pure teachings of the Buddha; Northern Buddhism, however, has progressively developed the central concepts of his religion. Shingon doctrine, especially, will be strange and incomprehensible to Southern Buddhists, for it embraces many mystic, artistic and symbolic elements. However, in Shingon are found many elements which provide a basis for reconciling it with other Buddhist schools. The Shingon point of view was aptly stated by the Rev. Ryuzui Nakai, Chief Director of the Sect: "We can discriminate among the various Sects of Buddhism, but we must realize the common factor in them, for they are the teachings of one absolute Buddha. Therefore, we must appreciate the significance of the diversity and pay mutual respect."

The Rev. Tenzui  
Ueda.



Burmese  
Pagoda  
in  
Japan.

The Rev. Tenzui Ueda conceived the idea of building this Pagoda. He is the head monk of Jofukuin, a temple on Koyasan, and former president of Koyasan University. Rev. Ueda went to Burma in March 1942 and opened a Japanese language school in Rangoon. While there he studied Burmese Buddhism and in December 1943 received the Upasampada Ordination under Abhayarama Sayadaw at Oo-hmi-ko-se, Sagaing Hill. At the time of his return to Japan in June 1944, the Shwegyin Sect held a special meeting, conferring upon him a special Buddhist title, presented him with a Buddha statue, a complete set of the Tipiṭaka and a relic or dhātu. In February of 1952, commemorating the restoration of peace and with the consent of Dr. M. Nagai, Committee chairman of the Japanese Buddhist Council and of the leader (Sāsanabaing) of the Shingon Sect at Koyasan, a committee was formed for construction of the pagoda.

The purposes of the pagoda construction are (1) to revere the Buddha's statue brought from Burma and to develop mutual understanding between the Northern school of Buddhism and the Buddhists of Burma; (2) to commemorate the Burmese, Japanese, English, Indian and Chinese war dead in Burma in the Last War, and thus to contribute to future amity in Burma and Japan.

The pagoda will be octangular in shape, the upper portion being patterned after the Burmese "Shway Dagon" Pagoda, the lower portion to be executed in Japanese style. It will be 100 feet high and will contain the Buddha statue and a relic. An annexe will be built to exhibit Burmese Buddhist works of art and will contain rooms to accommodate foreign visitors.

The expected cost of this pagoda is thirty million yen (430,000 Rps.) to be raised by the contributions of Buddhists in both Japan and Burma. Any contributions by Burmese Buddhists will be greatly appreciated.

As of this date about ten million yen has been raised. The work of base construction was begun on June 6, 1953. The Committee hopes to complete construction by the end of 1955 and to hold a great dedication ceremony in 1956, inviting the Burmese Buddhists.

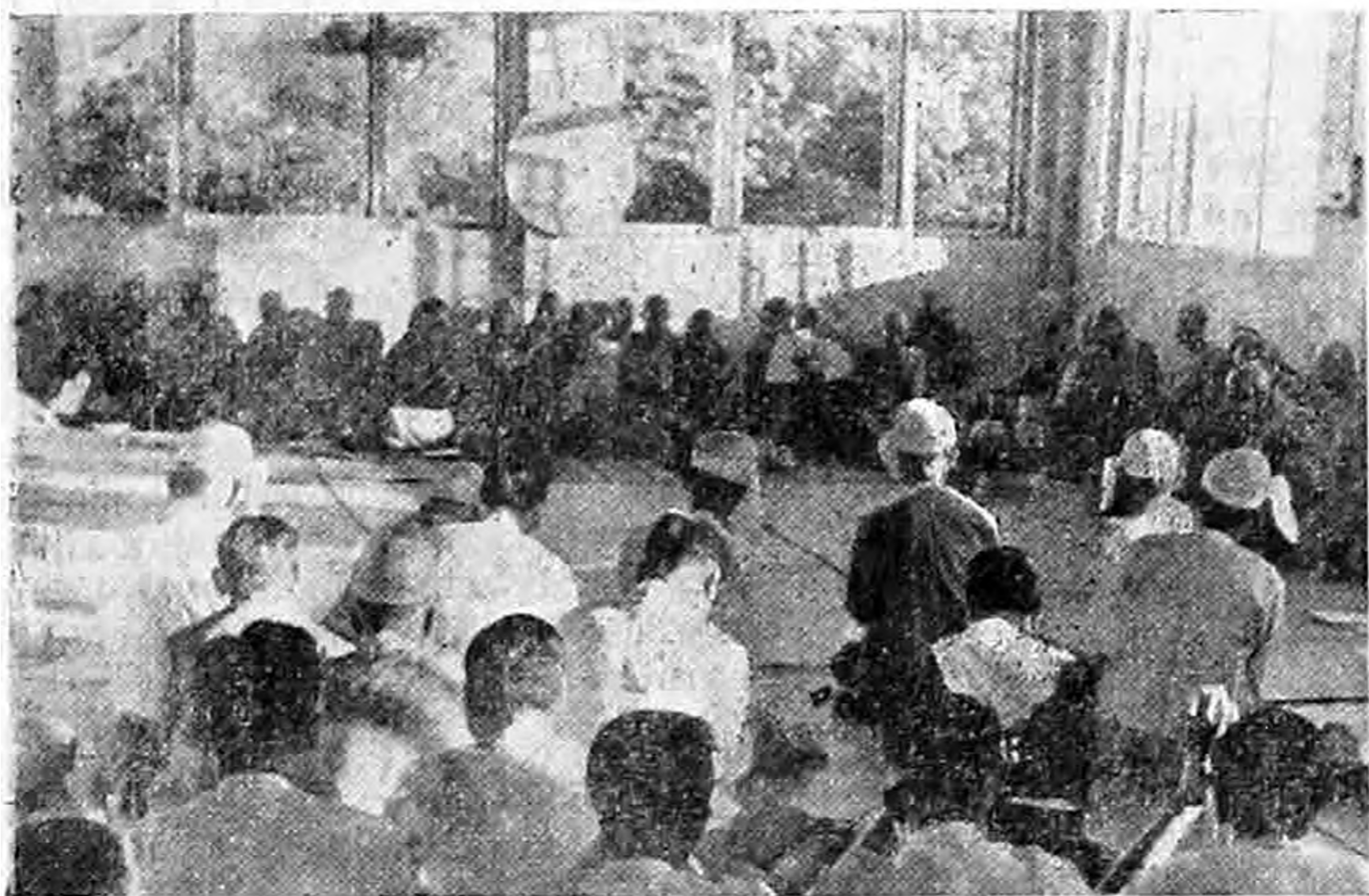


# A page of History

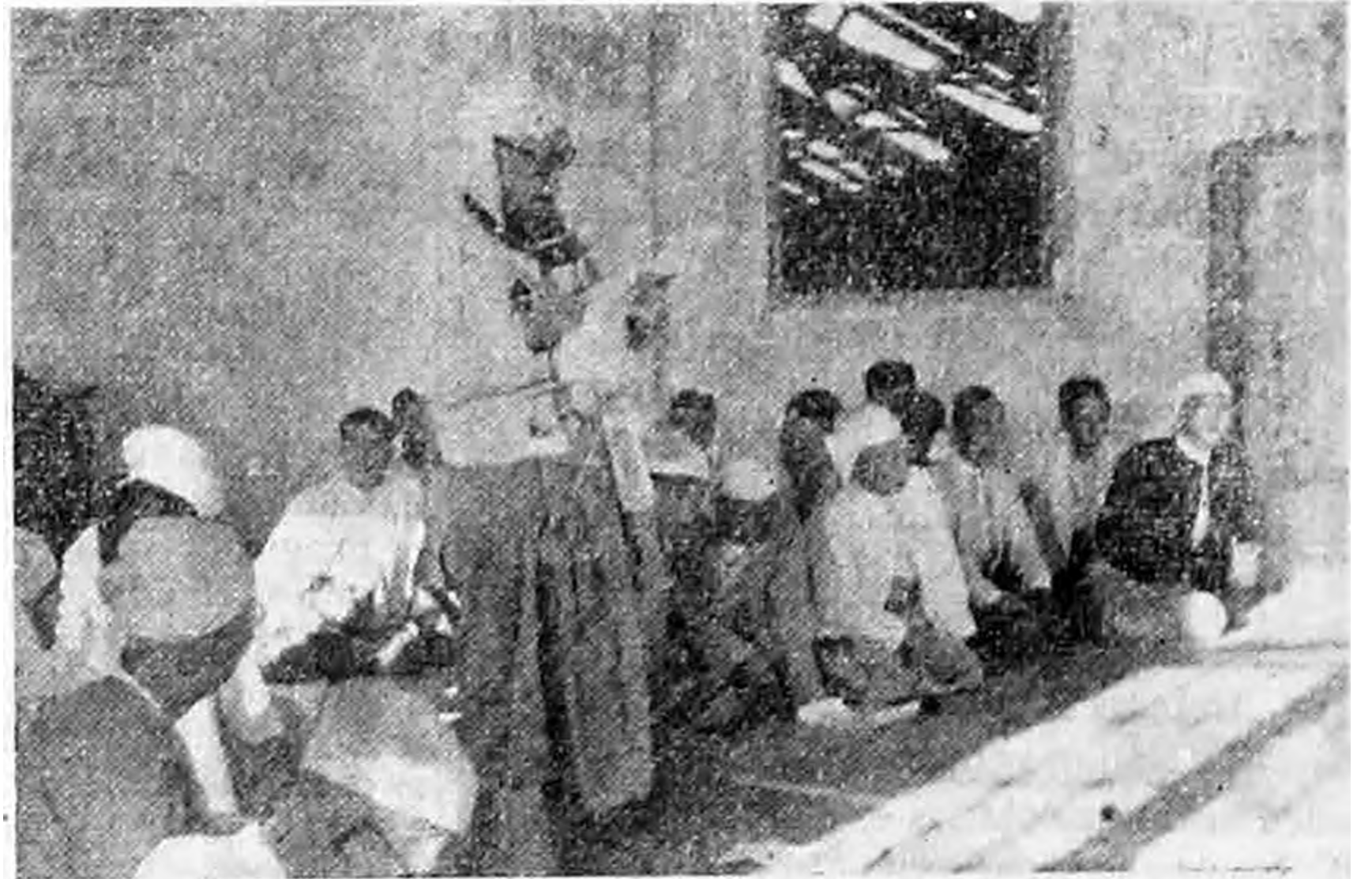
A ceremony for the formal opening of the Union Buddha Sāsana Council's Printing Press was held at the Press Building near the Kabā-Aye ( World Peace ) Pagoda at Yegu, Rangoon, on the 25th October 1953 at 6.30. a. m. Present at the function were the leading Mahātheras and Theras of Rangoon, Prime Minister U Nu, Thado Thiri Thudhamma Sir U Thwin, Thado Thiri Thudhamma U Thein Maung, Thado Maha Thray Sithu U Chan Htoon, Sithu U San Nyun, U San Thein, Sithu U Ba Khin, U Ba Swe, Special Religious Officer, U Wa Gyi and many representatives from various Buddhist organisations of Rangoon.

A meal was offered to the bhikkhus who attended the ceremony. After the meal, the Mahātheras gave the Five Precepts to the audience. This was followed by the chanting of parittas by the bhikkhus present. After that, Thado Thiri Thudhamma Sir U Thwin made a short inaugural speech and impressively waved the Buddhist flag. This was followed by the symbolic pouring of water and sharing of merits to all sentient beings. With the striking of a brass gong three times, Sir U Thwin declared the Press to be formally opened. The Press at once began to print the Pārājika Pāli Text—the first to be printed at the Council's Press. The guests were then conducted on a tour of inspection of the various Press rooms, after which they were entertained to tea.

We Offer our thanks to  
U Khin Maung (of Paungde)  
B. A., B. L. for lending us the  
photograph of Zingyeik  
Pagoda.



The leading Mahātheras giving the Five Precepts to the audience.



Sir U Thwin reading the inaugural address.

## ဝိနယပိဋက ပါရာဇိကပါဠိ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

### ဝေရဉ္စ ကဏ္ဍ

၁။ တေန သမယေန ဗုဒ္ဓေါ ဘဂဝါ ဝေရဉ္စာယံ ဝိဟရတိ နဋေရုပဗ္ဗိမန္တမူလေ မဟတာ ဘိက္ခုသံဃေန သဒ္ဓိံ ပဉ္စမတ္တေဟိ ဘိက္ခုသတေဟိ။ အသောသိ ခေါ ဝေရဉ္စော မြာဟူဏော “သမဏော ခလု ဘော ဂေါတမော သကျပုတ္တော သကျကုလာ ပဗ္ဗဇိတော ဝေရဉ္စာယံ ဝိဟရတိ နဋေရုပဗ္ဗိမန္တမူလေ မဟတာ ဘိက္ခုသံဃေန သဒ္ဓိံ ပဉ္စမတ္တေဟိ ဘိက္ခုသတေဟိ။ တံ ခေါပန ဘဝန္တံ ဂေါတမံ ဧဝံ ကလျာဏော ကိတ္တိသဒ္ဓေါ အတ္တဂ္ဂတော ‘ဇုတိဝိ သော ဘဂဝါ အရဟံ သမ္မာသမ္ဗုဒ္ဓေါ ဝိဇ္ဇာစရဏသမ္ပန္နော သုဂတော လောကဝိဇ္ဇ အနတ္တရော ပုရိသဒမ္ဗသာရထိ သတ္တာ ဒေဝမနုဿာနံ ဗုဒ္ဓေါ ဘဂဝါ’။ သော ဇုမံ လောကံ သဒေဝကံ သမာရကံ သဗြဟ္မကံ သဿမဏမြာဟူဏိ” ပဇံ သဒေဝမနုဿံ သယံ အဘိညာ သဒ္ဓိကတွာ ပဝေဒေတိ။ သော ဓမ္မံ ဒေသေတိ အာဒိကလျာဏံ မဇ္ဈေကလျာဏံ ပရိယောသာနကလျာဏံ သာတ္ထံ သဗျူနံ ကေဝလပရိပုဏ္ဏံ ပရိသုဒ္ဓိံ မြဟ္မစရိယံ ပကာသေတိ။ သာဓု ခေါ ပန တထာဂ္ဂပါနံ အရဟတံ ဒဿနံ ဟောတိ”တိ။

၂။ အထ ခေါ ဝေရဉ္စော မြာဟူဏော ယေန ဘဂဝါ တေနပသင်္ကမိ၊ ဥပသင်္ကမိတွာ ဘဂဝတာ သဒ္ဓိံ သမ္ပောဒိ၊ သမ္ပောဒနိယံ ကထံ သာရဏီယံ ဝိတိသာရေတွာ ကေမန္တံ နိဿိဒိ၊ ကေမန္တံ နိဿိန္နော ခေါ ဝေရဉ္စော မြာဟူဏော ဘဂဝန္တံ တေဒဝေါစ “သုတံ မေတံ ဘော ဂေါတမ ‘န သမဏော

၁-ဘဂဝါတိ-ဇုတိသာမညဇနသုတ္တေ

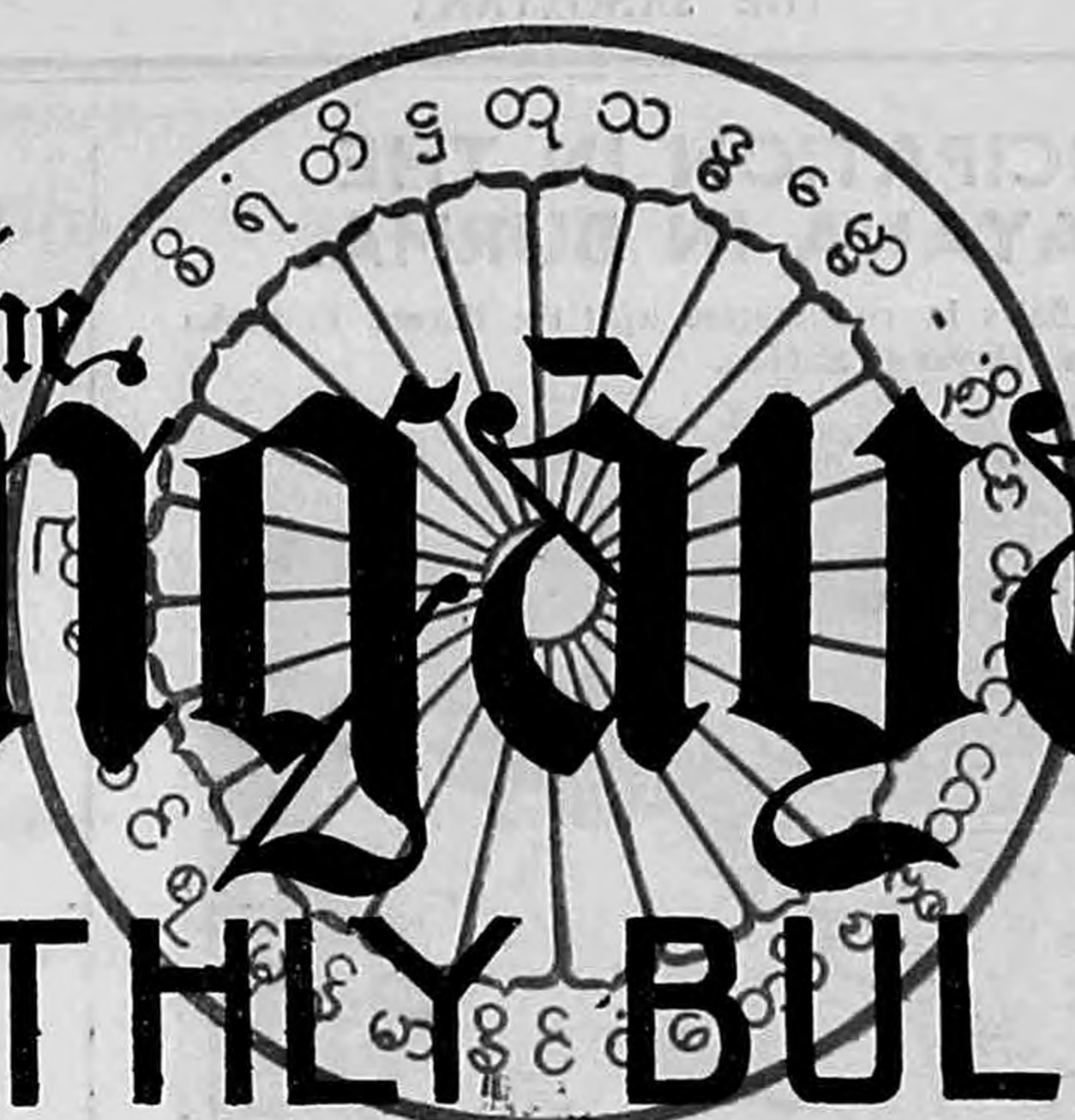
8 ၁-၁

A fac-simile of the first page of the First Pook on Vinaya Pitaka, which is to be recited at the forthcoming Sixth Great Council as the Tipitaka commonly adopted by all Theravāda countries.





සමස්ත භික්ෂු සංඝයාගේ  
සාමාජිකයෙකු වීමට  
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ලබා ගන්න.



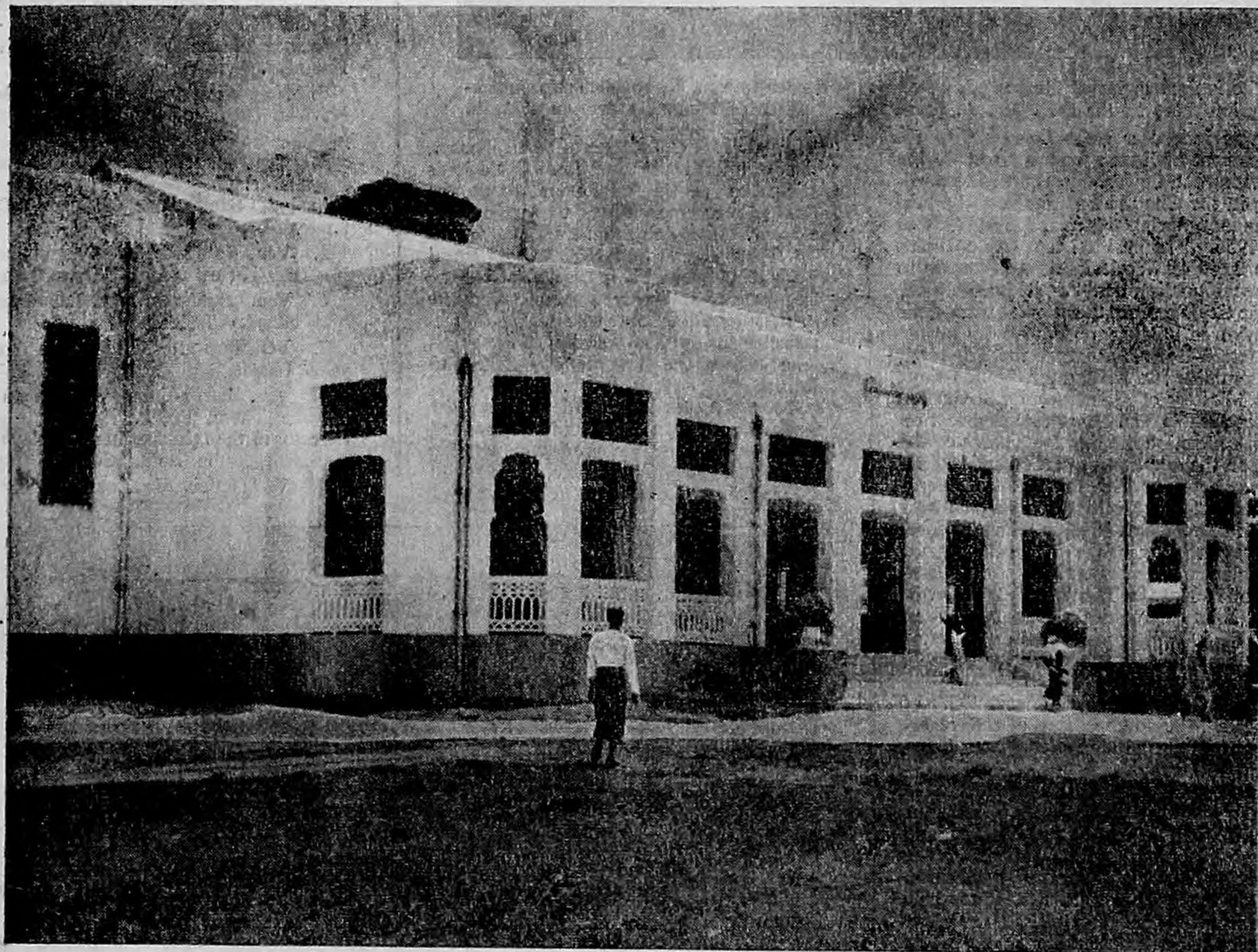
# The Samāyānā MONTHLY BULLETIN

Vol. I No. 8. R. No. 238.

DECEMBER 1953

Price 25 Pyas.

NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMBUDDHASSA.  
VENERATION TO HIM, THE MOST EXALTED, THE PURIFIED, THE SUPREMELY  
ENLIGHTENED BUDDHA.



## THE DHAMMAYON (PREACHING HALL) AT THE THATHANA YEIKTHA

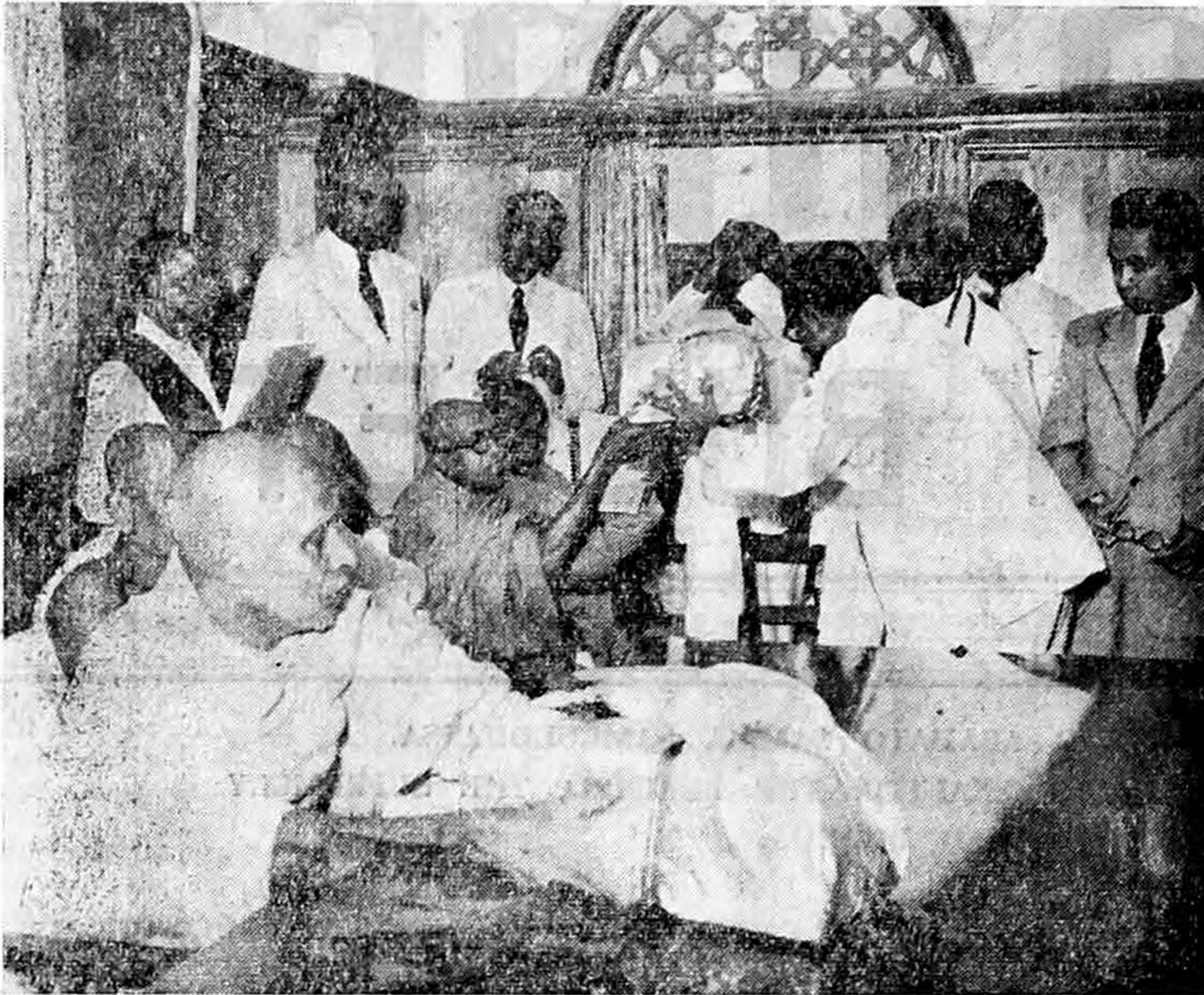
This building was the magnificent gift of Thado Thiri Thudhamma Sir U Thwin, Lady Thwin, their son and daughter.

Here the Union Buddha Sāsana Council and the Buddha Sāsana Nuggaha Association hold their ceremonial functions. This Hall is also used as the meeting place of the Ceylonese, Thai and Burmese Mahātheras who are re-editing and scrutinising the Pāli Texts edited by the various Text-Editing Groups.



## CEYLON'S PARTICIPATION IN THE CHATTHA SANGAYANA IN BURMA.

(Issued by the Ceylon Ministry of Home Affairs in consultation with the Burma Tripitaka Sangayana Lanka Dayaka Sabha).



The revised copies of Vinayapitaka Texts being handed to Ven. P. Buddhaddatta Anunayaka Thero by the Hon. Mr. A. Ratnayake, Minister of Home Affairs, on 15-7-53.

It was indeed a great honour that the Government of Burma bestowed on Ceylon by inviting the Ceylon Government to participate in the Chattha Sangayana to be held in Rangoon during the period May 1954 to May 1956. The position that Ceylon holds in the Buddhist World is too well known to need recapitulation here and it is with pride that the Ceylonese recall the great work done by Ceylon in holding the Fourth Sangayana in about 29-13 B.C. at which the Tripitakas were committed to writing for the first time.

The Minister of Home Affairs in Ceylon, the Honourable Mr. A. Ratnayake, lost on time in contacting the Nayaka Theros of the Island on the question of participating in the great work proposed by the Burma Government and at a preliminary conference held by him in December, 1952, at which a representative gathering of the Maha Sanga and lay scholars was present, an Advisory Committee of 14 Nayaka Theros with 2 lay scholars as Joint Secretaries was appointed to advise the Minister on the best possible manner in which Ceylon should participate in the Sangayana.

The visit to Ceylon in January, 1953, of the Burma Mission consisting of the Venerable Agga Maha Pandita Nyaungyan Sayadaw, the Mahanayaka Thero of the Ovada-chariya Sanganayaka Council for Chattha Sangayana and the Honourable U Win, the Burmese Minister for Sasana Affairs and National Planning, greatly facilitated the deliberations of the Advisory Committee. It was on this occasion that the Honourable U Win, formally handed to the Prime Minister of Ceylon, the Honourable Mr. Dudley Senanayake, the pre-revised versions of the Burmese Tripitaka Texts which the Buddha Sasana Council in Rangoon expected the Ceylon monks to examine and revise in the light of the Tripitaka Texts available in Ceylon. The messages of the Maha Sangha of Burma and the Buddha Sasana Council of Burma, which were read at the ceremony connected with the handing over of the Tripitaka Texts, were received with great fervour and enthusiasm. Copies of the messages and of the reply on behalf of the Sangha and the laity of Ceylon are published at pages ..... of this Number.

The Advisory Committee of Maha Theros, which examined the question of Ceylon's participation in the Sangayana, made the following recommendations to the Honourable Mr. A. Ratnayake :-

" There should be established a Central Body of 16 Maha Theras well versed in the Dhamma and Vinaya, who are specialists in their own line, and who would be responsible for the final revision of the Tripitaka before the Text is despatched to Burma.

To assist, facilitate and expedite the work of revision, there should be appointed a number of separate groups comprising 5 Theras each, who will be entrusted with the revision of one Text at a time.

Having regard to all these needs and requirements which are both urgent and essential, we recommend that the following procedure be adopted in revising the Texts received from Burma.

Each of the Texts of the Tripitaka received from Burma should be entrusted for revision to one of the above mentioned groups of learned Theras well versed in the Dhamma and Vinaya with a specific requirement that the revised version should be produced before a given date.

On receipt of the revised versions from each of the groups of five Theras, the Text as revised will be placed before the Central Body of Theras for further study, examination and revision, if necessary. When any one of the revised versions is being so considered by the Central Body, that body should invite at least one member of the respective group responsible for that revision, as such representation would effect necessary co-ordination and provide, if necessary, reasons for the revision". These recommendations were accepted by the Honourable the Minister of Home Affairs and the following eminent monks were selected to form the Central Body which is designated the Supreme Executive Council:-

1. Ven. Dr. Baddegama Sri Piyaratana Nayaka Thera, D. Litt., Principal of the Vidyodaya Pirivena, Colombo.
2. Ven. Kiriwatthuduwe Sri Pannasara Nayaka Thera, Principal of the Vidyalankara Pirivena, Kelaniya.
3. Ven. Kirallapone Sri Wimala Maha Nayaka Thera, of the Kalyana Samagri Sabha.
4. Ven. Hisselle Sri Gnanodaya Nayaka Thera, Principal, Saraswathie Pirivena, Divulapitiya.
5. Ven. Boragalle Sri Dhammananda Nayaka Thera, Asgiri Vihara, Kandy.
6. Ven. Haldanduwana Dhammarakhita Nayaka Thera.
7. Ven. Polwatte Buddhaddatta Anunayaka Thera.
8. Ven. Parawahera Vajiragnana Nayaka Thera, Ph.D., Director of the Dharmaduta Vidyalaya and President, Maha Bodhi Society, Ceylon.
9. Ven. Balangoda Ananda Maithriya



Maha Sangha chanting Parith at the Jetty on the eve of the Departure of the Ven. Polwatte Buddhaddatta Thero and Ven. Vosogoda Dhammavansa Thero.



## Ceylon's Participation In The Chattha Sangayana In Burma.

Maha Thera, Principal, Dharmananda Pirivena, Balangoda.

10. Ven. Welivitiye Sorata Nayaka Thera, Vice Principal, Vidyodaya Pirivena, Colombo.

11. Ven. Ahungalle Wimalakitti Nayaka Thera, Principal, Sugata Sasanodaya Pirivena, Balapitiya.

12. Ven. Pandita Walagedara Somaloka Tissa Nayaka Thera, Principal of the Maha Chetiya Pirivena, Ambalangoda.

13. Ven. Narada Maha Thera.

14. Ven. Amunugama Rajaguru Sri Vipassi Anunayaka Thera, Principal of Sangaraja Pirivena, Kandy.

15. Ven. Pandita Baddegama Wimalawansa Thera, Principal, Sri Lanka Vidyalaya, Colombo.

16. Ven. Pandit Kosgoda Dhammawansa Thera, (Secretary).

The Supreme Executive Council has selected 29 Unitary Groups of learned monks from various Pirivenas and Temples for the preliminary revision of the Texts. The Unitary Groups are located at the following centres :-

1. Ambalangoda.
2. Asgiriya.
3. Matara.
4. Mirigama.
5. Malwatte.
6. Welitara.
7. Vajirarama (Bambalapitiya)
8. Jayasekararama (Dematagoda).
9. Vidyalkankara (Kelaniya).
10. Badulla.
11. Galle.
12. Vidyodaya (Maradana).
13. Wellawatte.
14. Kotmale.
15. Veyangoda.
16. Balangoda.
17. Bentota.
18. Gampola.
19. Panadura.
20. Kurunegala.
21. Matugama.
22. Maha Visuddharamaya (Dematagoda).



A Section of the Supreme Executive Council examining the Vinayapitaka Texts at the Ministry of Home Affairs.

23. Molligoda.
24. Aluvihara.
25. Lunuwila.
26. Balapitiya.
27. Bentota.
28. Sri Lanka Vidyalaya (Maradana).
29. Mirissa.

The Supreme Executive Council meets and when necessary at special apartments allocated to it at the Ministry of Home Affairs, Colombo, and the Unitary Groups meet at Centres most convenient to the members of these Units. The Unitary Groups have been given necessary instructions for the revision of the Texts to suit the requirements of the Buddha Sasana Council in Burma, and the Government of Ceylon has made a monetary contribution to meet

the expenditure connected with the revision work and to provide the needs of the monks participating in the work.

In view of the nature of duties connected with the revision of the Tripitaka Texts which includes the welfare of the monks of the Supreme Executive Council and of the Unitary Groups, the Government of Ceylon has entrusted the work of conducting the revision of the Tripitaka Texts to a Dayaka Sabha which is designated "The Buruma Tripitaka Sangayana Lanka Dayaka Sabha." This Dayaka Sabha is at present limited to 100 lay members. Its office bearers are :-

Mr. H. W. Amarasuriya, President.

Mr. H. L. Caldera, Secretary.

Dr. A. Ratnapala, Treasurer.

Mr. B. H. William, O.B.E.

Mr. Raja Hewavitarana,

C.B.E., J.P.

Mr. P. C. Perera.

Mr. D. P. Jayasekara.

Mudaliyar P. D. Ratnatunga.

Mudaliyar M. N. Peiris.

Committee  
Members.

(Continued on page 6.)

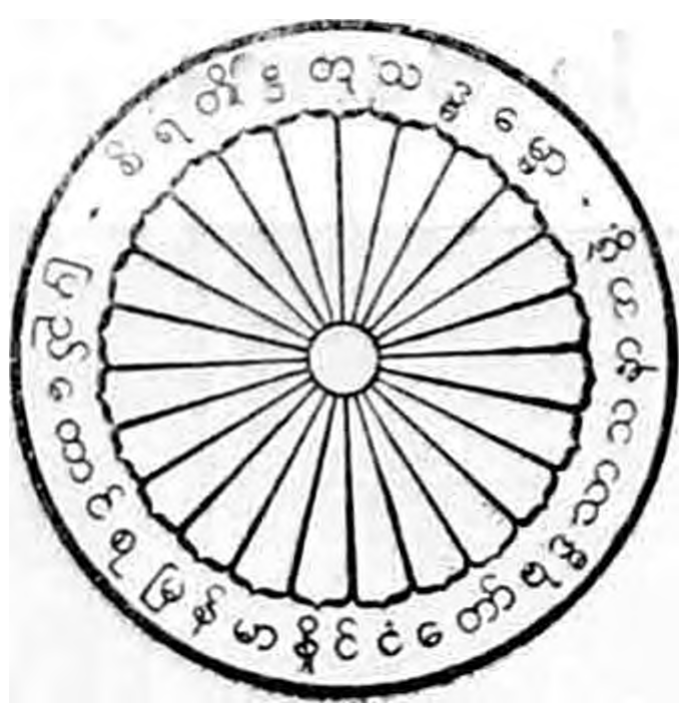


Prime Minister of Ceylon. Sir John Kotelawela is not a stranger to Burma since in 1948 he headed a Buddhist Goodwill Mission to our country from Ceylon. He is a born leader, a very practical man and broad-minded and generous. These and other qualities make him a statesman of the first rank.



Mr. H. W. Amarasuriya,  
President of Dayaka Sabha, Ceylon.





THE SANGĀYANĀ

DECEMBER 1953

### TO EVER REMEMBER

History tells us that there have been many incidents which show how Burma sought the assistance of Ceylon, and *vice versa*, in matters relating to the Buddha's Sāsana. We have often mentioned such relations in our previous issues and recapitulation is unnecessary. Now, we are more concerned with the current events and inter-relations with Ceylon than the historic past. Let us take the year 1951 as the line of demarcation. In that year the Union Buddha Sāsana Act was passed in the Parliament of the Union of Burma, and as the result of passing such an Act, the Union Buddha Sāsana Council came into being. Since the time of its inception and with a sense of responsibility, the Council has been making preparations for the holding of the Sixth Great Buddhist Council, and one of its main works is the revision of the Tipitaka Text by the Sangha, and accordingly the Text-editing Groups and the Text Re-editing Groups have been formed from among the learned Theras and Mahātheras of the Union of Burma.

To make the Sixth Great Buddhist Council authoritative it required the help the advice the assistance of the other Theravāda countries. Joyously we acknowledge the help of our great Buddhist neighbours, Ceylon and Thailand and also of our other neighbours, Cambodia and Laos, not so near geographically but just as near spiritually.

With "Kusala cetanā" those countries took up the idea and proffered help we are glad to acknowledge and advice we have been glad to follow.

In a later issue we hope to tell you of Thailand's efforts; in this we tell of the work of Ceylon.

There had been a precedent that King Anōratha deputed four of his ministers to Ceylon to copy the Tipitaka held by Ceylon, for the purpose of collating with the copies of the Tipitaka he had obtained from Thaton. Thus, Ceylon played an important part in the Buddhist World. During our time also, when we desire to collate our revised Text with the Tipitaka of other editions, the Ceylonese editions of the Tipitaka comes to the foremost rank.



### THE NEW BURMESE MINISTER TO CEYLON

Maha Thray Sithu U Ba Lwin, B.A., F.R.G.S., appointed by the Government of the Union of Burma as the Burmese Minister Plenipotentiary to Ceylon left Rangoon on the 2nd December 1953 by the S.S. "Worcestershire".

Prime Minister U Nu, members of Old Myoma Association, members of Parliament, students, teachers, friends and relatives of U Ba Lwin gave him a happy send-off at the jetty.

Accompanying the new Minister were his sons and daughters and the Venerable Aletawya Sayadaw U Revata, to whom the Minister will offer "Kathina" robes at the "Kathina" ceremony to be held by him in Ceylon. This is characteristic of his devotion to Buddhist Teachings.

In 1924 he became the Head Master of Myoma Boys' High School, Rangoon. He

had been a member of "The Council of National Education" and became a Fellow of the Royal Geographical Society in 1925. When Myoma Boys' High School was first established on the 5th January 1921, it had no proper and adequate buildings and had it not been for the zeal and "drive" of U Ba Lwin and some of his co-workers, the present spacious buildings of Myoma High School would have never come into existence.

As a devout Buddhist His Excellency will do a great deal to promote the Buddha's Teachings and further cement the bondage of Mettā between Buddhist Ceylon and the Union of Burma. Burma will soon invite bhikkhus and lay devotees from Ceylon, and His Excellency will be busy in making a list of invitees to the Chaṭṭha Sangāyanā.

In January 1953, a Buddhist Mission comprising the Venerable Abhidhaja Mahā Ratha Guru Nyaungyan Sayadaw, and the Honourable U Win, Minister for Religious Affairs and National Planning visited Ceylon for the purpose of requesting the Ceylon Sangha to revise the Tipitaka corrected and edited by the Burmese Text-editing Groups, in the light of the Tipitaka Texts available in Ceylon. The Sangha, the people and the Government of Ceylon took up the cause and made an immediate response to Burma's request. The Honourable the Minister of Home Affairs accepted the recommendations made by the Advisory Committee of Mahā Theras, and the Supreme Executive Council was formed. This Supreme Executive Council then selected 29 Unitary Groups for the revision of the Texts. Also a Dayaka Sabha under the designation of "The Burma Tripitaka Sangayana Lanka Dayaka Sabha" has been formed from among the lay devotees in Ceylon. The Government of Ceylon has made a monetary contribution to support the bhikkhus with the four necessities of a bhikkhu's daily life.

The first instalment of the revised

Texts was brought to Rangoon by the Buddhist Mission led by the Venerable Polwatte Buddhaddatta Mahāthera in July 1953. A further Buddhist Mission bringing the second instalment of the revised Texts arrived here on the 14th November 1953. This Mission comprises the Venerable Sri Devamitta Nayaka Thero of the Shan Group, Venerable Devinuvam Nanavasa Thero of the Shwegyin Group, the Venerable Padithawelagedara Somaloka of the Amarapura Group and they together with the Venerable Buddhaddatta are now temporarily residing at the Simā at the Thathāna Yeiktha. It is a wonderful thing that the Venerable Padithawelagedara Somaloka, inspired by a noble mind, presented to Burma a prized Buddha relic which he had.

It is agreeable hearing that the Dayaka Sabha is collecting funds for the erection of a building to be known as "Sihala Mandala" near the Kabā-Aye (World Peace) Pagoda, Rangoon. This building is to commemorate the participation of Ceylon in the Chattha Sangāyanā. But even without this building to remind us of all we owe to Ceylon, we should ever remember Ceylon's great contribution.



BURMESE BUDDHISTS AT BANARAS

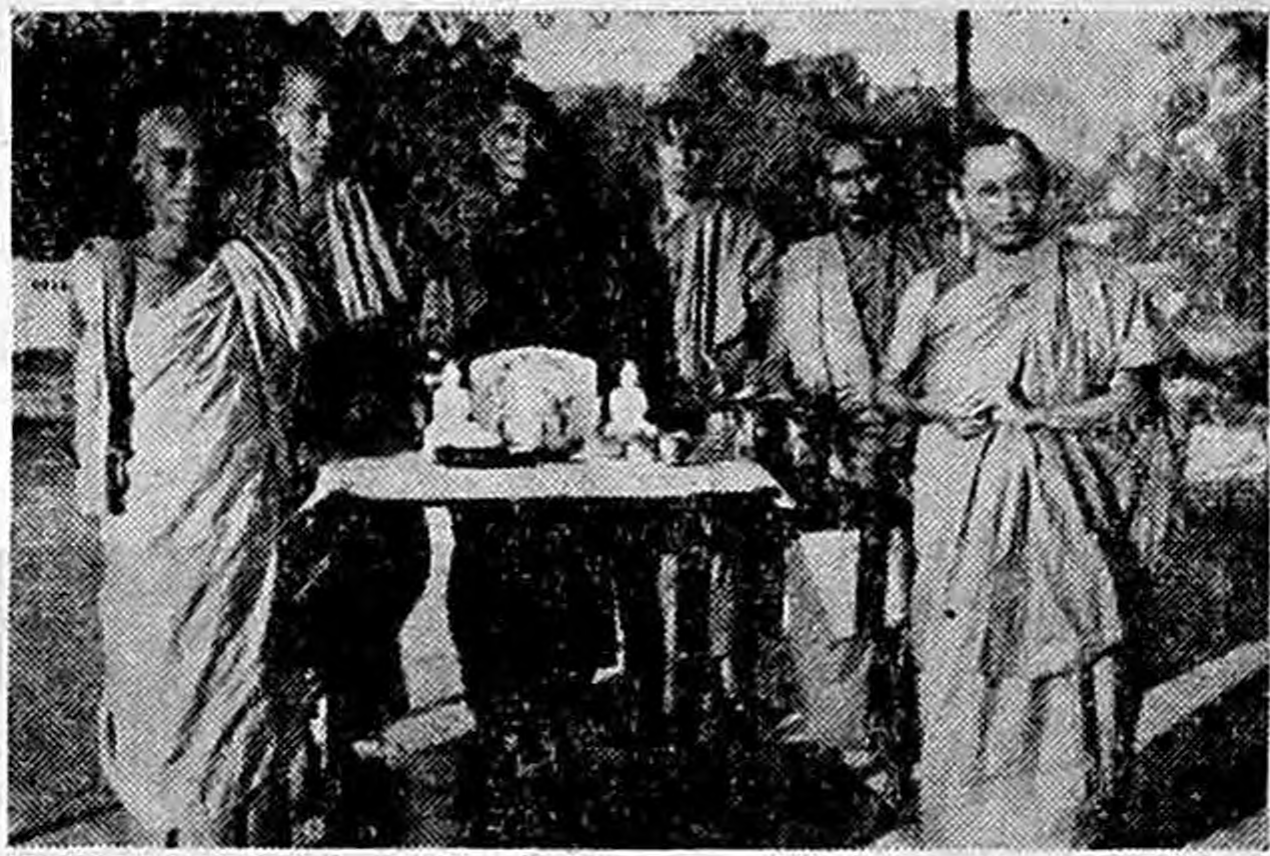


We have good news from the Banaras Hindu University at Banaras that there is a very strong Buddhist group doing excellent Dhammadīta work and studying to do even better work in future. We publish below a letter from Ven. U Nyan adipa who has kindly sent us the accompanying photographs.

“Ruiya Hostel,  
B. H. U. Banaras,  
India, 19th Nov. 1953.

This is the photo that we had taken on the full moon day of Pavaranā. We are all Burmese Monks in Banaras. After Pavaranā, we have chanted parita as to pray to the whole Loka.

Please my dear, I shall be much obliged if you possibly help me in Dhamma



Standing : from L. to R.

U Nyanadipa, U Dhamawuda, U Nandawuntha,  
U Thirizaya U Zayanta, U Aggasamadhi,

Dhuta. Now I am studying in this University including Hindi, Sanskrit, Tibetan and English. Hindu and Tibetan, I have started from July 1953. Sanskrit, English etc., in second Year Arts.

May all beings be contented !  
Yours very sincerely,  
U Nyanadipa.

PRISONERS STUDY BUDDHISM

Report on the conduct of Examination on Buddhist Literature in the prisons of the Union of Burma for the year 1315 Burmese Era (2498 Buddhist Era)

The examination on Buddhist Literature was held for the second time in 29 prisons of the Union of Burma on the 3rd, 4th, 5th and 6th Waxing of Thadingyut 1315 Burmese Era (the 26th, 27th, 28th and 29th October 1953).

Last year this examination was held in 29 prisons of the Union. This year, no examination could be held at Insein Branch Jail as no application was received from the centre. No examination was held at Pegu as there was not sufficient number of candidates. As regards the Katha centre, although the question papers were sent to that place in time by the Union Buddha

Sāsana Council, owing to the negligence on the part of the Postal Department, the question papers did not reach there in time, and the examination could not be held there. This matter has been taken up by the Inspector General of Prisons, Burma, Rangoon, and action has been taken in this regard.

Last year, examinations could not be held in the Jails at Myingyan, Nyaung-u (Pagan), Kyaukpyu, Mogok, Pyapon and Sandoway, but this year were held at Myingyan, Nyaung-u and Kyaukpyu Jails. Thus the last year's number of 29 remains unchanged.

The total number of candidates appearing from the 29 Jails was 657, and the number of successful candidates was as follows :-

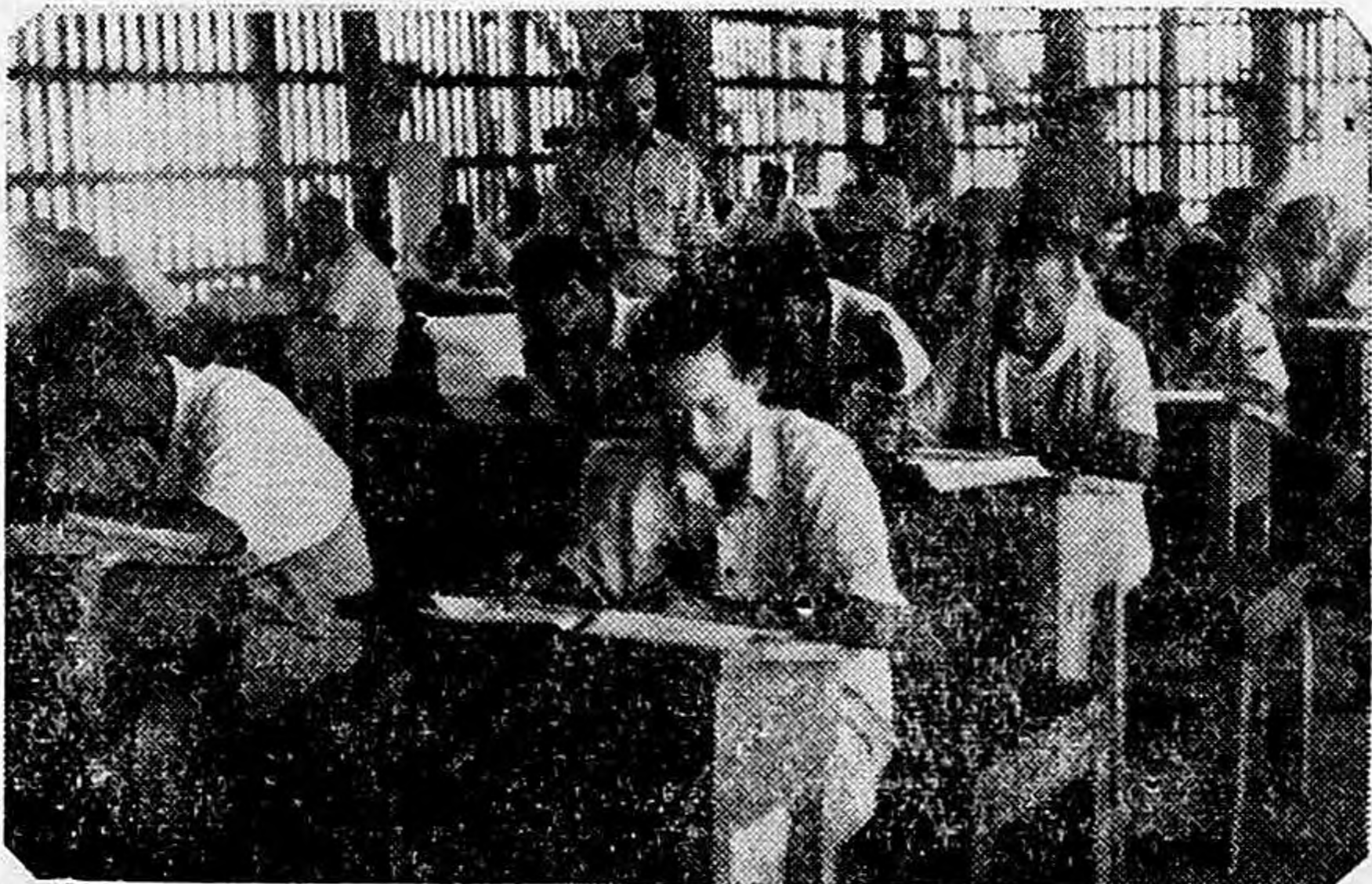
| Grade  | Number of Candidates | Pass | Percentage |
|--------|----------------------|------|------------|
| First  | 479                  | 400  | 85.89      |
| Second | 450                  | 239  | 53.11      |
| Third  | 402                  | 326  | 81.09      |
| Fourth | 279                  | 206  | 73.83      |

It should be noted that FIRST grade is the lowest.

The number of candidates appearing for all the four grades of the examination at one sitting was 81, and it far exceeds that of last year.

R. N. 594 U Thaw and R.N. 615 Maung Lu Mya, both of Monywa Jail sat for the Second Grade Examination despite the warning from the Union Buddha Sāsana Council to the effect that they had already sat for and passed the Third Grade, a higher examination, last year, and that they were thus debarred from sitting for the Second Grade Examination held this year. They obtained pass marks in the examination, but for the reason quoted above their names will have to be struck off the roll of candidates appearing for the Second Grade Examination.

After the Pass List had been confirmed by the Executive Committee of the Union Buddha Sāsana Council, it was forwarded to the Inspector-General of Prisons, Burma, Rangoon, with the recommendation that remission in the term of imprisonment may be allowed to those who are entitled to this under the scheme. The case of the two mentioned above shows that in some cases the prisoners sit for examinations to earn such remissions. Nevertheless there are those who gain not only remission of sentences but moral improvement also, and it is clear that Buddhist Teaching is improving those citizens who have erred and been sent to prison.





# SCRIPTURES ARRIVE



Arrival of Mission with Nikayas from Ceylon, Ven'ble Senuloka Mahathera seen in the centre of the picture.

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The Start of procession to Thathana Yeiktha from the Brooking Street Jetty.

In July 1953, The Supreme Executive Council and "The Burma Tipitaka Sangayana Lanka Dayaka Sabha", with the concurrence of the Government of Ceylon deputed the First Buddhist Mission to Burma. It was headed by the Venerable Polwatte Buddhadasa Mahathera who brought the First instalment of the revised Texts on Vinaya. This Mahathera along with the Theras from Thailand and Burma scrutinised the Texts that have been revised and re-edited by the Text Re-editing Groups of Burma.

Again on the 14th November 1953 another Buddhist Mission comprising the Ven. Devamitta Nayaka Thero, Ven. Devanura



Sima at Thathana Yeiktha where the texts are to be deposited.

Apart from the above arrangement the Government machinery in Ceylon is at the disposal of the Hon'ble the Minister of Home Affairs for the execution of any of the tasks connected with the Sangayana.

The Buruma Tripitaka Sangayana Lanka Dayaka Sabha has also undertaken to collect funds for the erection of a building at the Sangayana grounds at Rangoon to commemorate the participation of Ceylon in the Sangayana and this question is receiving the active attention of the Dayaka Sabha.

It was very gracious on the part of the Chattha Sangayana Wunzaung Sayadaw to have elected the following local monks for the posts indicated below -

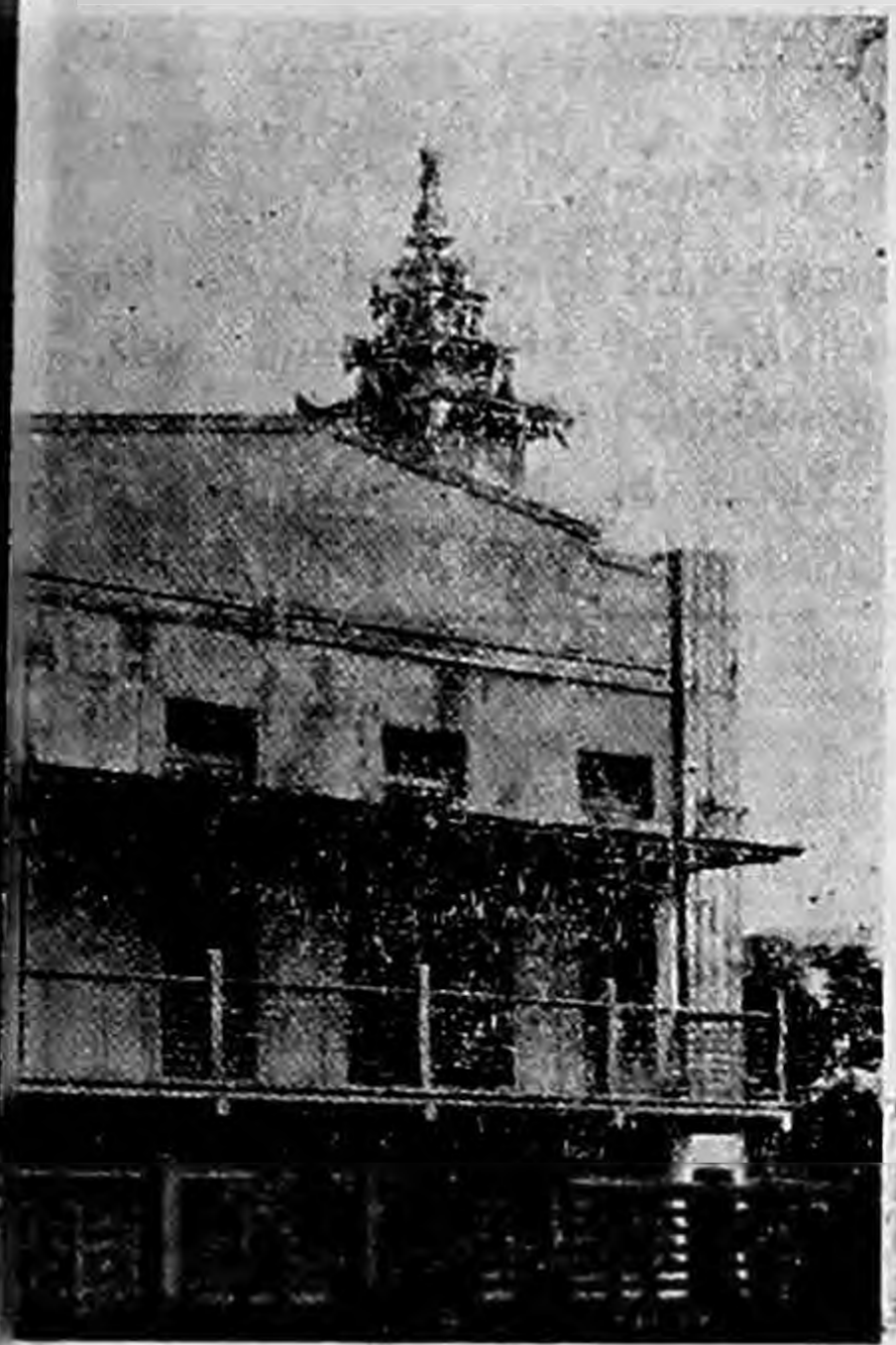
Ven. Ananda Maitriya Thero - Ovadachariya  
Ven. Welivitiya Sorata Thero - Ovadachariya  
Ven. Hisselle Gnanodaya Thero - Ovadachariya.

Dr. Parawabera Vajiragnana Thero - Wunzaung Sayadaw.



# E FROM CEYLON

avasa Thero and the Venerable  
ithawelagedara Somaloka arrived at Ran-  
n bringing with them the Second instal-  
t of the revised Texts on Nikāya. Ven.  
Somaloka also brought a treasured  
dha' Relic which he handed over to  
do Thiri Thudhamma Sir U Thwin as a  
sonal gift to Burma by this Sayadaw.  
hese Ceylonese Theras and Mahatheras  
doing excellent work here and we hope  
t they all will be hale and hearty through-  
their sojourn in Burma. We prize them  
y highly and cannot enough express our  
nks to them and to devout Dhammadipa,  
Island of Lanka for sending them.



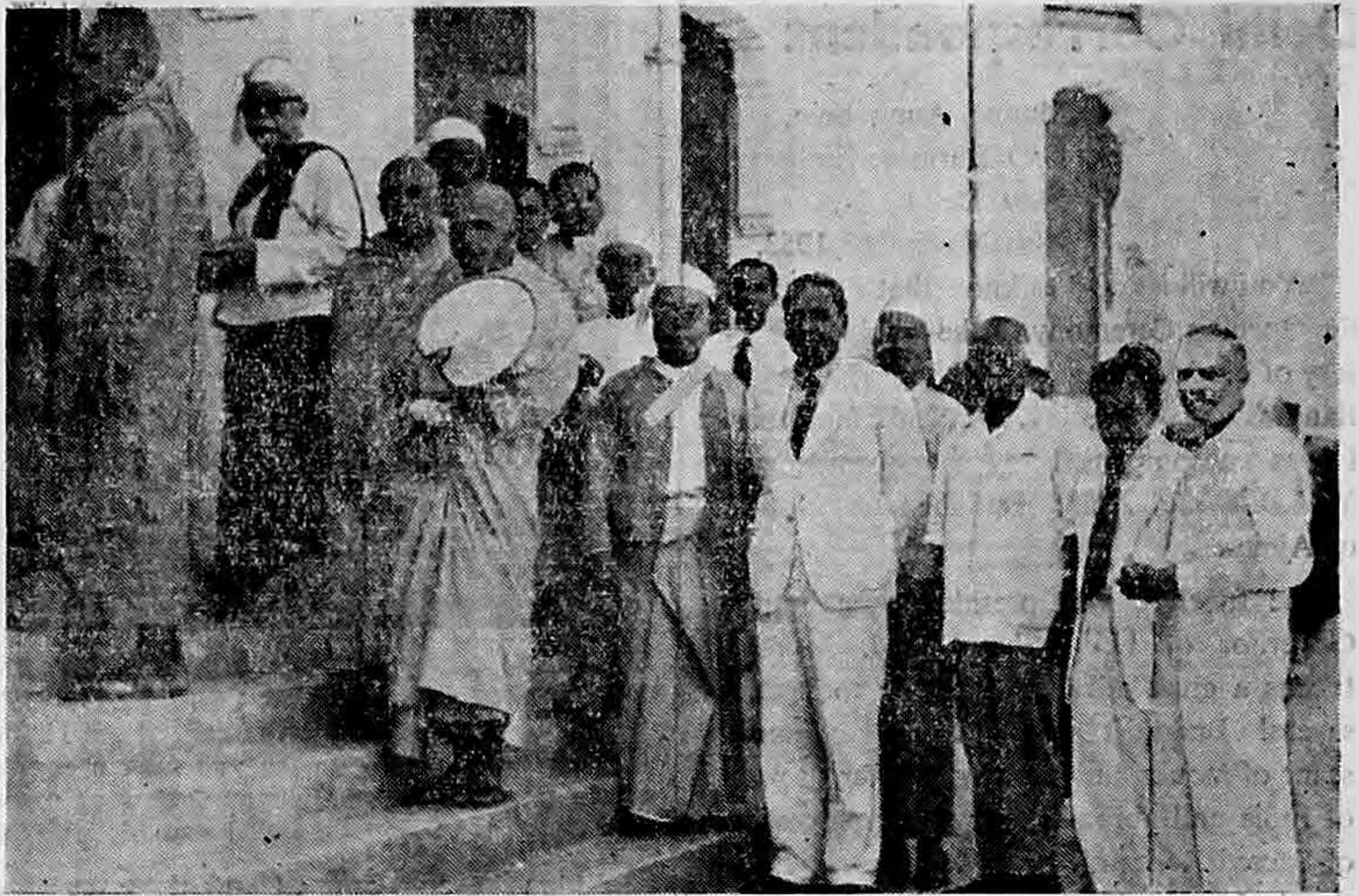
le distinguished guests are staying

3. )

n. Polwatte Buddhadatta Thero - Member  
of the Text Scrutinizing Board.

n'ble Polwatte Buddhadatta Thero is  
ready in Burma working on the Text  
rutinizing Board and the Government of  
ylon hopes to send an alternate member  
work in Rangoon shortly.

The Government of Ceylon will ensure  
at the Texts revised by the local monks are  
nt to Burma according to the time table  
id down by the Buddha Sasana Council.  
he revised version of the Vinaya Tripitaka  
is already been brought to Rangoon by  
e Ven'ble Polwatte Buddhadatta Thero  
nd the Government of Ceylon is grateful  
o the Government of Burma for the recep-  
on accorded to the Ven'ble Polwatte Budd-  
adatta Thero and Ven. Kosgoda Dharma-  
ansa Thero and Mr. H. L. Caldera and  
fr. B. H. William, Secretary and member  
f the Dayaka Sabha when they were in  
angoon in July, 1953, with the first instal-  
ment of the revised Texts.



Thado Thiri Thudhamma Sir U Thwin with Thado Maha Thray Sithu U Chan Htoon  
taken at Thathana Yeiktha with the Ceylon Mission.



Thado Thiri Thudhamma Sir U Thwin with the Buddha relic presented  
by Ven'ble Mahathera Somaloka (on extreme left of picture).



# KOLIYA BUDDHISTS MOST ACTIVE

Says our  
Delhi Correspondent

Maung Aung Sein,  
C/O Burmese Embassy,  
New Delhi  
28th November 1953.

"You will be glad to know that I attended the Opening Ceremony of the 22nd Anniversary of the Mulagandhakuti Vihara, Sarnath, Banaras on last Sunday, the 22nd November. I was accompanied by the members of Y.M.B.A. and Koliya Buddhist Association of Ajmer.

The function was presided over by the Governor of U.P., Shree K. M. Munshi. It was a great advantage for me to see the several Buddhist scholars and colourful scene of monks and nuns from different parts of India and abroad. Very long procession of Sacred Relics of the Buddha, carrying on the elephant back, were taken out by surroundings the historical Dhammachakka-Stupa and its ruins of Sarnath following the chanting of Sutta by Tibetan monks and others.

After the function of Sarnath, the large number of newly awakened Buddhists of Ajmer and Nagpur headed by Shree Nawal Singhji Ghalot (Vice-President of Koliya Buddhist Association of Ajmer), Shree Koliya Putta Rahula Suman Chhawara and his wife, Savitri Thain and Shree A.R. Kulkarni, orator and writer in Buddhism of Nagpur, visited Buddhagaya and other holy places of the Buddha. Shree A.R. Kulkarni is a great devotee of Buddhism who has given up his service of Advocate for the sake of Dhamma.

Having visited all the Holy Places, Shree Koliya Putta Rahula Suman Chhawara came to Delhi with their party and had an interview with H. E. the Burmese Ambassador at the Embassy Office. After having a talk in connection with Buddhism in Ajmer area they were taken by H. E. U Kyin to his residence for lunch. In conclusion, H. E. the Burmese Ambassador accepted to be a Patron of Koliya Buddhist Association and the invitation to preside on the Great Sacred Day of next Vaisakha.

At Sarnath, also I met two Swedish Mr. Karlhenrik Wagner and his wife who seem to be very much interested in Buddhism and have been staying at Sarnath since August.

At present they are preparing for a tour to Nepal only after getting the permission from Nepal Government. After completing the tour of India and Nepal, I hope they may go to Burma as they have been invited by Union Buddha Sasana Council already.

I have received all the magazines sent by the Chief Executive Officer of the Union



Shri Koliya Putta Rahula Suman Chhawara shown with Thado Thiri Thudhamma Sri U Thwin who was his sponsor and Thiri Pyanchi U Sein Maung, Chief Executive Officer, Union Buddha Sasana Council, at the Thathana Yeiktha before his ordination. Mr. Chhawara was ordained in Burma and took a course in meditation under the Mahāsi Sayadaw and is now doing good Dhammaduta work among his people in India. Mr. Chhawara has recently married and his wife is helping him in his good work.

Buddha Sasana Council and it gives me a great deal of knowledge and widens my mind too. I send my grateful thanks for the same and hoping to receive these kinds of magazines every now and then.

I am keeping sound health and hope this will find you in the best of health and spirit.

With Mettā,  
Yours in the Dhamma,  
Sd/- MAUNG AUNG SEIN.

## THERAVADA BUDDHISTS IN VIET NAM

### THE KATHINA FESTIVAL AT KY-VIEN-TU, SAIGON



Mr. Nguyen van Hieu, representative of the Vietnamese Theravadins, who is our correspondent in Saigon.

It was celebrated during two days the 24th and 25th of this month. On the 1st day at seventeen o'clock Upasakas and Upasikas were reunited in the shrine of the Pagoda in order to recite prayers. After that, they invite the monks to say the Paritta for them. A sermon was preached on the occasion by Ven. Thong-Kham, a Vietnamese Bhikkhu who has followed the Pali courses in the High School of Pali in Cambodia. After summing up the history of the Kathina festival, our Bhikkhu talked about the fifteen questions that a Deva asked Bouddha through a Bhikkhu. Upasakas and Upasikas coming from many parts and many other visitors who came to attend the Conference contributed to give to the festival an atmosphere of solemnity and respect. I forgot to mention that some other persons were coming from distant provinces to pay their respects to the Relic of Bouddha. This Relic was offered us by Ven. Narada Mahā Thera of the Vajirarama Temple. The sermon ended at twenty two o'clock.

On the 2nd day, at eight o'clock while saying prayers, chanting the merits of the feast with offering on their heads, offerers and followers were going round the Pagoda for three times. After that, an alms-giving feast was offered to the Monks and the festival ended at noon in an atmosphere of joy, happiness and tranquillity of mind.

May the merits obtained from this festival bring peace and happiness to all beings in the World.

Hoping that these merits can reach you if not in the present life at least in the future, I beg to remain,

Dear Sir,

Yours in the Dhamma,

Nguyen van Hieu, No 85 Rue Laregnere  
Saigon - Sud-Vietnam.



# HISTORY OF BUDDHISM IN BURMA

(Continued from our last issue).

Now, I shall relate as to how Theravāda Buddhism arrived at Pagan, but I shall not be doing justice if I do not narrate something about the religion that existed in that region during the period prior to 1589 B.E. (1044 C.E.)

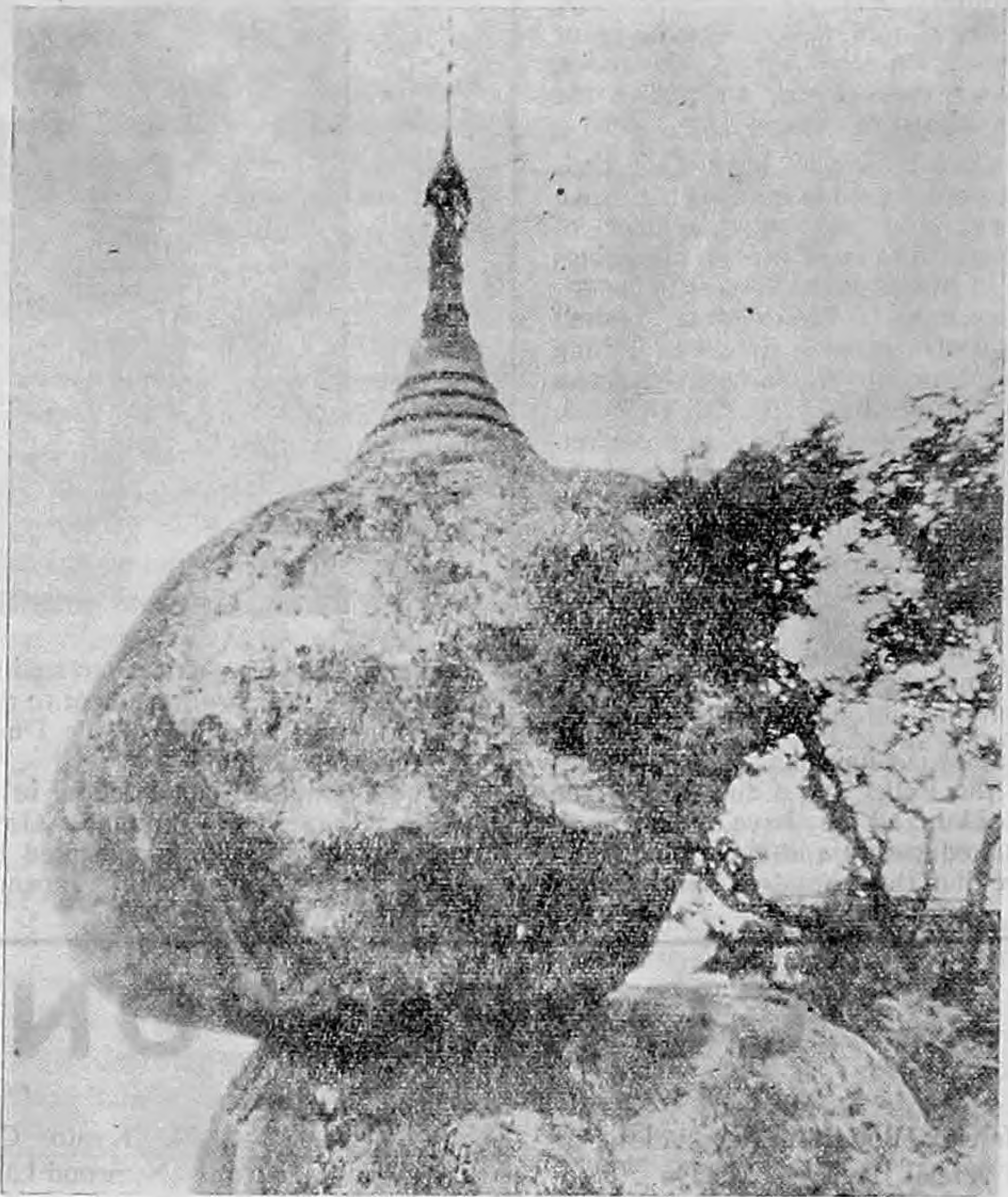
According to the Sāsanavamsa, during the twentieth year of His ministry, the Omniscient Buddha visited Sunaprantha (Upper Burma) at the request of two brothers Cūlapuṇṇa and Mahāpuṇṇa, who lived in a village of traders at Suppādakatiṭṭha. When the Supreme Buddha accepted the Red-Sandal-Monastery offered to him by the two merchants, and had stayed there for seven weeks, He preached the Dhamma to the devas and men assembled there. And as He was coming with five hundred who had faith (sadhā) in Him, on the way He preached the Dhamma to a sage named Saccabandha who lived on the Saccabandha mountain, and at the end of the Discourse, Saccabandha attained arahatship with six abhiññās. In the village of traders also the Buddha preached the Dhamma to the banker Isidinna and other people.

While the Omniscient Buddha was staying at the Sandal Wood Monastery, He at one time went on His rounds through the Tampadīpa country with His personal attendant, Ananda. When the Buddha reached a place near the town of Arimaddana (present Pagan) He stood on the top of a mountain and predicted: "In future, Ananda, a king named Sammuti will build a town, Arimaddana by name in this land, and in that town my religion, having expanded, will stand firm."

Thus, in Upper Burma owing to Saccabandha, Isidinna, Mahāpuṇṇa and others, the Buddha's Sāsana came into existence, but it did not take root there.

In the year two hundred and thirty-five after the Supreme Buddha's Mahā-parinibbāna, (235 B.E.) when the Venerable Mahāthera Moggaliputta Tissa had recited in the Third Council, he sent his pupil Dhammarakkhita Mahāthera with four other monks to the Aparanta or Sunāparanta country (present Upper Burma).

When Dhammarakkhita Mahāthera arrived in Upper Burma (in the region around Minbu District), he preached the Dhamma to the people most of whom became converts. Tradition says that even from the royal



Mention has been made of this Pagoda in our last issue. Built on a small rocky mountain near Kyaikto, the actual rock boulder on which it stands is balanced in a remarkable manner. Pilgrims are given demonstrations of how the boulder on which the Pagoda stands, can be rocked.

family a very great many took ordination, while many of the womenfolk became female devotees.

Buddhism shone in that region brilliantly for some time, but it gradually waned owing to the adversaries coming from all directions. In this connection, U Lu Pe Win, Director of Archaeological Department, Burma says:

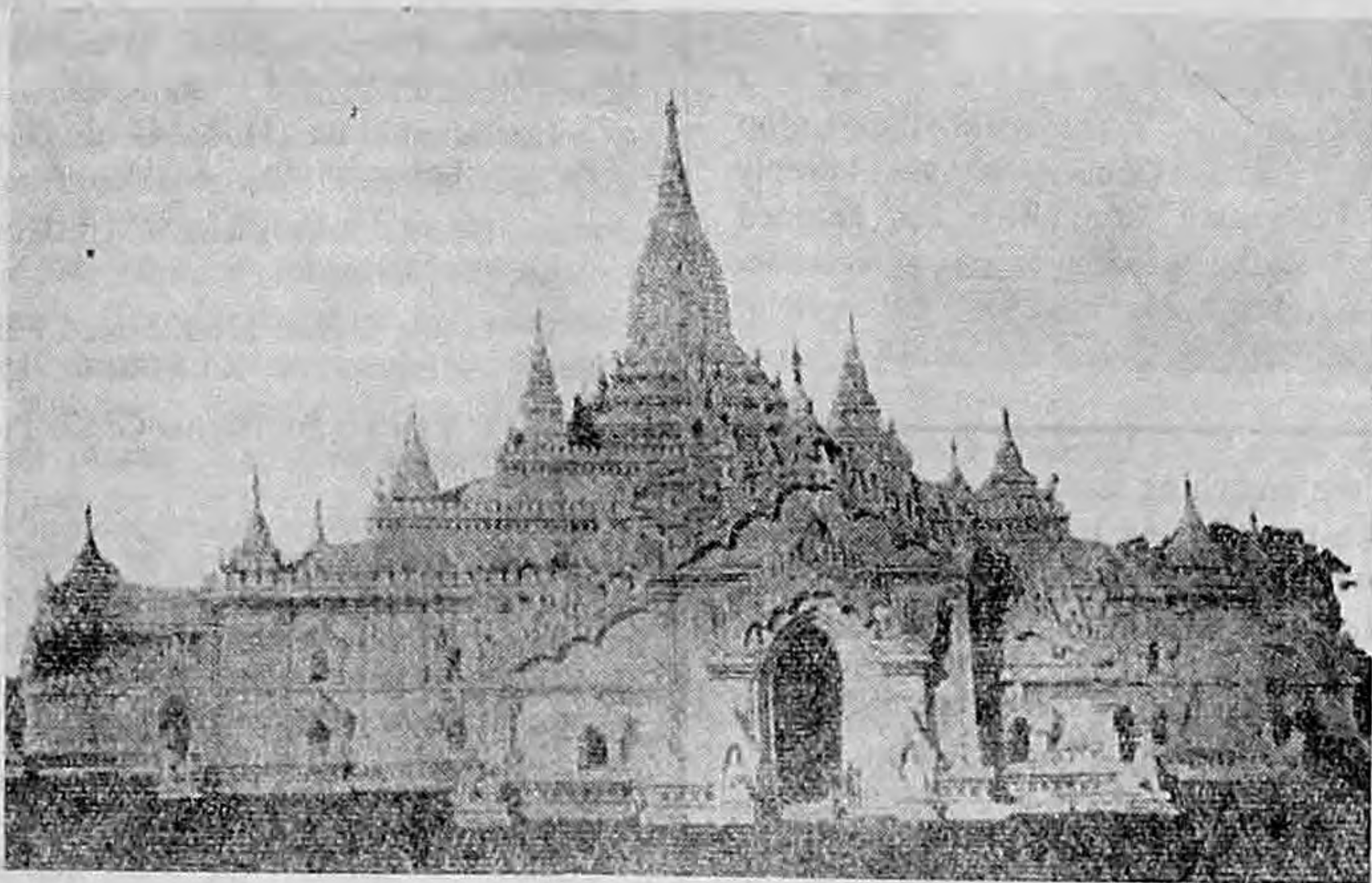
"The period between 800 C.E. and 1044 C.E. is one of many changes in the relations between the various settlements in Burma. The Pyus and Mons had now frequent quarrels

and in 849 C.E., the Pyus were forced to leave the old town of Prome. The Pyu Chief Pyinbya was killed in action, and so Prome became a Mon settlement. The Pyus then retreated towards the region in the neighbourhood of Pagan, and within a few years raised a large fort at old Pagan."

So here it is fit to narrate also the history of Buddhism prevailing during that period. The Sasanavamsa (History of Buddhism) says: About (960 C.E.) in the town of Arimaddana (present Pagan) in the Tampadīpa country in our Maramma circle, there reigned a ruler, King Sammuti by name. From that time until King Anuruddha (Anōratha), the aris, sham ascetics, taught Wrong Views to their disciples. King Anōratha, conversant with merit did not approve of their Wrong Views.

Buddhism in Burma in the early stages, having come from India, Ceylon, Tibet, Nepal and China, as it did in several streams and by numberless instalments, some overland and others overseas, was mixed up with tree and serpent worship, sun moon and star worship, mother and earth worship, ancestral worship and worship of divine and supernatural beings such as devas and Brahmas. There was a time in Burmese history when mantras and tantras predominated in the religion of our country. It was one of the kings of Pagan, Anōratha, in Pāli Anuruddha who, with the help and guidance of a Mon Bhikkhu, purified the practice of Buddhism by purging it of all the non-Buddhist elements.

By means of pure Theravāda Buddhism, that mighty monarch of Pagan was able to unite all the small tribal regions into one big empire for the first time in our country's history in the year 1602 B.E.



The Ananda Pagoda at Pagan was built by King Kyansittha in 1635 B.E. It contains sculptures of exquisite workmanship, representing scenes from the life story of the Supreme Buddha. Its plan and architecture are unique in Burma.



## Making The Blind To See The Light

Every country has its sufferers from blindness. You only have to close your eyes and walk ten steps across the room, keeping your eyes closed, to realise the terrible handicap of blindness.

Yet there are those who have made their handicap a stepping stone towards their own enlightenment and the enlightenment of others. One of the most progressive things in this age in Burma is the successful experiment of Sayadaw U Pāṇḍavamsa, himself blind, who has invented a system of writing Burmese phonetics in Braille-type characters and is rendering into Braille the Pāli Tipiṭaka. On the 5th December the Sayadaw demonstrated his system at the headquarters of the Union Buddha Śāsana Council. A Pāli excerpt was dictated by Thado Maha Thray Sithu U Chan Htoon from a book selected by him and this was rapidly turned into Braille characters by one of the Sayadaw's disciples. Another blind disciple was then brought in from another room and smoothly and perfectly he intoned the Pāli verse.

The Sayadaw is Chairman of the Committee for the Relief and Education of the Blind, Pakokku, and they have already given fundamental education and vocational training to more than three hundred blind people.



We who can see will learn to see in a higher sense if we give encouragement to those who are bringing the Light of the Dhamma to the physically blind.

The Committee has a school in Pakokku which has an annual Government subsidy of K 5,000/-, augmented by public donations. Their present expenditure is

round about K 17,000/- per annum and they are asking for a higher subsidy and greater public donations. All this should be encouraged and it would repay Burma materially as well as spiritually to make this a centre where the blind can learn useful work and can learn to see with their fingers through the Sayadaw's invention.

## CORRESPONDENCE

Pulau Jerejak Buddhist Association  
Pulau Jerejak Penang, Malaya.

Dear Sir,

Many thanks for your kind and considerate letter dated 14th September 1953 which I received about a fortnight ago. All this time I have been waiting for the receipt of your parcel of 15 copies of "Light of the Dhamma" which just came to hand yesterday, hence the belated reply.

I and members of my Association are grateful to you and your Committee for your goodwill and kind thoughts. I am distributing copies among friends outside this Settlement. This, I think is the best way to get some of my Buddhist friends enlightened on the Dhamma and with the blessings of our Lord bring them peace, joy, and happiness. For being able to do this little bit I have to thank you and your Committee.

Perhaps you may be interested to know something about our Association. It was formed over 5 years ago and the present membership stands at over 240. We had worked very hard to gain the confidence of our Buddhist brothers and sisters in Penang. Our temple, including the installations cost over \$20,000/-. We are conducting morning and evening services ourselves. For this we have to thank Ven. Sek Pun Toe who spared no pains to bring us up. We are at present conducting two literary classes for adults in our temple. One is a Chinese class and the other English. The teachers are paid at the rate of \$48 - per month by the Adult Education Association, Penang. There are at present 64 students in the two classes. I am teaching the English class.

74, Kyoto Court,  
Nyewood Lane,  
Bognor Regis,  
Sussex, England.

23rd November 1953

I shall be very glad if you will kindly accept the cheque for K 331.60 sent to you through my bank Messrs. Lloyds Bank Ltd., as a small contribution to the building fund in respect of the Sixth Great Buddhist Council.

If possible I should like the amount earmarked in equal proportions to the Sanatorium and the International Library.

Yours faithfully,

Sd - STANLEY S. DAVIDSON.

This contribution from U. K. comes as a pleasant surprise indeed and the Union Buddha Śāsana Council is most deeply grateful and the Committee has intoned Sadhu! Sadhu! Sadhu! in appreciation. May Mr. Davidson enjoy all the merit of his good deed.

We are preaching sermons on at least two nights a month. As I have to preach once in a way I will find the right material in some of the articles of your publication.

Please convey to your Committee the grateful thanks of my Association.

Yours faithfully,

YEOH BENG HONG  
President.

Mr. G. L. Barua, Head Compounder,  
Civil Hospital, PEGU.

Dear Sir,

You need not take the trouble of sending me the next issue of the "Sangayana" by V. P. P. as indicated therein your letter under reply. To save you from doing so, I have pleasure to remit the subscription for one full year i.e. K2.50 for the "Sangayana" and K 5.00 one year's subscription for the "Light of the Dhamma". Please acknowledge receipt and have my name registered as a subscriber to these two journals.

Prompted by a desire to give you the moral encouragement, which you deserve, I have also collected some subscriptions for the above two publications and am glad to say that so far, I have been able to obtain four other friends to subscribe to them. Formal subscription forms are herewith, appended, and for your easy reference, they are as follows:-

1. Dr. U Ba Thin, Civil Hospital, Pegu, Subscription K5.00 & K2.50
2. Dr. U Sein Lwin, Civil Hospital, Pegu, Subscription K 5.00 & K 2.50
3. U Soe Myint, 22nd. Street, Panhline-Pegu, Subscription K 5.00 & K 2.50
4. U Tun Myint, Higher Grade Pleader, Pegu, Subscription K 5.00

Along with my own subscription of K7.50, I am this day, remitting K 27.50, or in all K 35.00. Kindly acknowledge receipt of the said amount and a separate receipt to the above gentlemen. I am only acting, as an Honorary Agent for you. I would ask you to send me some more subscription forms for my future use.

May Buddha bless you!  
Yours in the Dhamma.  
( G. L. BARUA )



## THAI BHIKKHUS RETURN

Bhikkhu Phra Dhammadhiraja Mahamun, Bhikkhu Chawin Saradam and Bhikkhu Kiet Sukitti, representing the Chaṭṭha Sangāyanā Text Re-editing Committee in Thailand came to Burma by air on the 21st. July 1953, for the purpose of revising and scrutinising the Tipiṭaka Texts that have been re-edited by the Text Re-editing Groups of Burma. On the same day a Buddhist Mission headed by Venerable Polwatte Buddhaddatta Mahāthera arrived at Rangoon bringing the First instalment of the Tipiṭaka revised by the Ceylonese Sangha. These two Buddhist Missions met at Rangoon and they both visited Mandalay. Venerable Buddhaddatta Mahāthera and the Thai Theras remained at Mandalay to scrutinise the Texts that have been re-edited by the Text Re-editing Groups of Burma. The other members of the Ceylonese Mission returned to Rangoon and thence to Ceylon. The Thai and the Ceylonese Bhikkhus began their work at Mandalay a day or two after their arrival and in one month they completed their work and returned to Rangoon. On reaching Rangoon, Bhikkhu Chawin Saradam returned to Bangkok by air before the Vassa of 1953. Temporarily residing at the Thāthana Yeiktha and working daily except on Fast-days, the Thai and Ceylonese Bhikkhus scrutinised the Tipiṭaka that have been re-edited by the Text Re-editing

Groups of Burma. On completing their work after a period of over four months, they returned to Thailand by air on the 12th December 1953.

Before their departure to Thailand and in an interview by our Press Correspondent, Venerable Phra Dhammadhiraja Mahamuni said : " We have been here since the third week of July 1953. We have now completed our work of scrutinising the Text with reference to the Thai edition of the Tipiṭaka and are returning to Thailand this evening. While in the Union of Burma, we received great help from the Sangha, the people and the Government of Burma. We also thank the Union Buddha Sāsana Council for giving us every kind of facility and for supporting us with the four necessities of a bhikkhu's life. We also thank the Venerable Mahāsi Sayadaw, Agga Mahā Pandita for giving us help and advice during our sojourn in the Union of Burma. When we go back to our country we shall always remember the happy incidents that took place during our short stay in Burma. During this part of the year, Thailand is colder than Burma, and so we should like to remain here longer, had it not been our obligation to return to Thailand after the completion of our work here. We very much desire to be to able visit Burma again, but this all



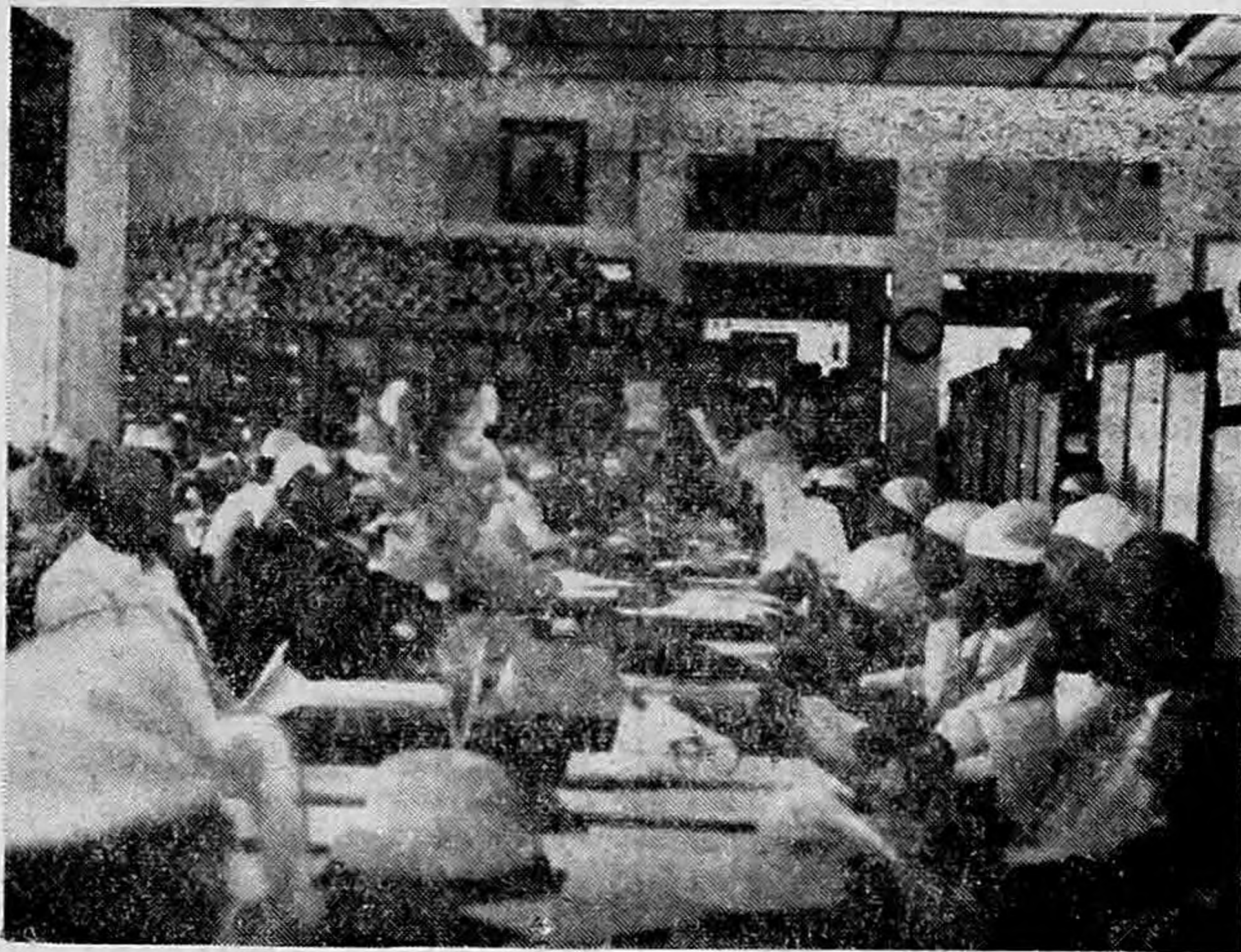
Left: Bhikkhu Chawin Saradam  
Right: Bhikkhu Phra Dhammadhiraja Mahamuni.

depends on His Holiness the Supreme Patriarch of Thailand".

We here have been greatly impressed by the learning and strict attention to the re-editing work, of the Thai monks and their devout living, and venerate them highly, hoping that again we shall have the honour of entertaining these noble bhikkhus.

## Fourth Biannual Conference Of The Union Buddha Sasana Council

The Fourth Half-yearly Conference of the Union Buddha Sāsana Council was held at the Council's premises at 16, Hermitage Road, Kokine, Rangoon on the 5th December 1953 at 8 a.m. Among those present were the Ovaḍ'ācariya Mahātheras, Thado Thiri Thudhamma Sir U Thwin (in the Chair), Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union and Vice-President of the Union Buddha Sāsana Council, Thado Maha Thray Sithu U Chan Htoon, Attorney-General and Honorary General Secretary (1) of the Union Buddha Sāsana Council, U Ba Swe, Special Religious Officer and Honorary General Secretary (2), members of the Executive Committee of the Council and Regional Representatives from 41 different places. The Ovaḍ'ācariya Mahātheras gave the Five Precepts to the audience. In opening the Conference, Sir U Thwin read a "Welcome Address" wherein he mentioned the progress of work done by the various Sub-Committees and departments under the Council, for the period ending the 30th November 1953. After the report was read, it was unanimously adopted by the Conference with the calling of "Sādhu" three times. The session broke up for morning meal at 11 a.m. When the session



Fourth Biannual Conference of the Union Buddha Sasana Council as its sitting.

resumed its sitting at noon, Thado Maha Thray Sithu U Chan Htoon answered all the questions put to the Council by delegates. Then, the Regional Representatives read their respective reports which were adopted by the Conference. About 3.30 p.m. the conference was adjourned till 12 noon on the 6th December.

When the Conference sat at noon on the next day, Thado Thiri Thudhamma U Thein Maung presided. The Conference came to a close at about 4 p.m. when all the delegates were taken to the Kabā-Aye (World Peace) Pagoda on a tour of inspection of all the Chaṭṭha Sangāyanā buildings and the newly opened Press.



# WILL YOU JOIN IN DHAMMADUTA?

“Sabbadanam dhammadanam jinati.  
sabbam rasam dhammaraso jinati.  
sabbam ratim dhammarati jinati.  
tanhakkhayo sabbadukkhham jinati.

The gift of Truth excels all other gifts.  
The flavour of Truth conquers all  
other flavours. The delight in Truth  
conquers all other delights. The  
destruction of craving conquers all  
suffering.”

Dhammapada-354

## YOU CAN EARN MERIT SUPREME BY HELPING

Your present “good luck” is by no means a mere accident of fate. No more is your “bad luck” when it comes. Good and bad luck are due to your past and present good and bad actions. There are now many occasions to build for the future. In the past you have no doubt performed some most meritorious actions. No doubt also you are performing meritorious actions at present.

At this juncture in world history with millions the world over anxious to find an answer to the present problems of life, standing at the cross-roads which lead, one, to the Noble Eightfold Path, the other to materialism or Micchaditti, you have a unique opportunity to help the world in a small or a big way. Below we publish a letter of appeal which you will wish to answer. If you will help you may send to us your contribution, earmarked for a particular purpose if you wish. The Ven'ble D. Sumangala asks us: “... to donate a statue of the Buddha to the Buddhists of South India. The statue should be in the sitting posture and three feet high without the base (seat).

The propagation of the Buddha Dhamma started in South India 62 years ago, the South Indian Buddhist Association and the Maha Bodhi Society established the Madras Perambur Centre 35 years ago, but sadly enough we have not had a Buddhist Temple or a suitable place of worship in Madras up to date. At Perambur we have the spacious Foster Hall; instead of building a separate

Temple, I decided to build a Shrine Room at one end of this hall and attached to it. I did not send out an appeal to anybody but wrote to you to make an endeavour to build this Shrine Room and keep a statue of the Buddha as a gift from the Great Sangha of Burma. This will ever stand to cherish and perpetuate their lasting memory. I will prominently display the inscription. This Shrine Room alone, very nicely constructed, will cost One thousand six hundred Rupees (Rs. 1,600/-). This will stand for all time and it should, therefore, be nicely done. The other is to install a bell in front of this Foster Hall, mounted on two masonry pillars, ten feet high, on a platform base. This belfry alone will cost Rs. 400/- (Four hundred) without the bell. This too I should like to do by and in the name of the Sangha of Burma and an inscription displayed thereon. The construction of the Shrine Room and the belfry, without the statue and the bell, will cost Rs. 2,000/- (Two Thousand Rupees).

South India is a fertile field for the propagation of the Buddha Dhamma. There are Buddhist Societies scattered far and wide throughout, and some of them are doing good work. The correct shaping and unification of these is necessary. Since I came to Perambur I converted a business man from South Africa on holiday in India; he has since gone back with the promise to spread Buddhism there. I converted the President of the Southern Railwaymen's Union who has a big following. I also

converted two ladies, one of whom is in the Health Department of the Madras Corporation. For three months I made a study tour of South India to take bearings of future possibilities; people were responsive and sympathetic, but a Bhikkhu, however ardent he is in his endeavours, cannot do things without the support of powerful backing. The South Indian field with its 80,000,000 people is open to you, and I would strongly ask you make a start from the South. Please let me know the age of the Bhikkhu who is ready to come out to India; he has to study Tamil to work in the Tamil speaking territory, the Telugu language to work in the newly formed Andhra State, and Cannada to work in the Cannada speaking area. These are large fields.

About the propagation of the Dhamma, ways and means of doing it, I have to tell you much. There is the possibility of spreading Buddhism among thousands of people, most of whom are Dr. Ambedkar's party.

To sum this up, I would ask you to make a determined endeavour to build the Shrine Room, and keep the statue of the Buddha there, and also build the belfry with a good bell as a gift from the Sangha and people of Burma.

Ven'ble D. Sumangala,  
Bhikkhu in Charge, Maha  
Bodhi Society of India, Maha  
Bodhi Ashram, 41, Paddy  
Field Street, Perambur,  
Madras - 11, INDIA.



# The Sangāyana MONTHLY BULLETIN

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JANUARY 1954

Price 25 Pyas.

NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMBUDDHASSA.  
VENERATION TO HIM, THE MOST EXALTED, THE PURIFIED, THE SUPREMELY  
ENLIGHTENED BUDDHA.



## Buddha Image To Laos

One of the bronze Buddha Images presented to the Laotian Mission by the Union Buddha Sāsana Council, Rangoon. On arrival at Luang Prabang, Laos, the Mission handed over the presents to the Laotian Religious Affairs Minister who offered them to the Sangharaja of the Kingdom of Laos.



# Chattha Sangayana Report.

(Broadcast by Thiripyanchi U Sein Maung, Chief Executive Officer, Union Buddha Sasana Council, Rangoon on the 18th December 1953.)

For the convenience of the Theras who are coming to attend the Chattha Sangayana from all Theravāda countries, a Sīmā to accomodate 1000 bhikkhus is being constructed at a cost of a million Kyats. On this Sīmā-site near the Kabā-Aye (World Peace) Pagoda, 2500 Mahātheras and Theras, taking turns during 7 days chanted many Kammavācā with a view to nullifying any old Sīmā that might have existed on that particular spot in ages gone by. On the 13th December 1953, 108 Mahātheras and Theras comprising Venerable Lethā Sayadaw, Masoeyein Sayadaw of Mandalay, Mahāvisutārāmā Sayadaw of Pakokku, Chaukhtat-gyi Sayadaw, Kyā-gu Sayadaw, Mahā-aung-mye-bonsan Sayadaw and Mahāsi Sayadaw, chanted "Sīmā sammanna Kammavācā" to sanctify and consecrate the Sīmā-site. After the chanting, a meal was offered to the bhikkhus present. Among those present at the Ceremony were Thado Thiri Thudhamma Sir U Thwin, Sao Shwe Thike, Speaker of the Chamber of Nationalities, Henzada U Mya, Daw Mya Mya Win, wife of the Honourable U Win and many others. The lay guests were then fed with "Mon-hin-ga", a Burmese delicacy. The Sīmā is now being constructed under the direct supervision of Henzada U Mya, and

translations of the Text, the translations of many more Suttas have been re-edited and scrutinised. In fact, the whole of Sutta Sīlakkhandha has been translated and scrutinised. Sutta Mahāvagga is now being translated and edited. The translations of the Third Pārājika have also been re-edited.

The next topic is the extension of the Chattha Sangayana Ovād'acariya Sangha Nāyaka Committee. At the meeting of the Bhāranitthāraka Mahātheras held at the Council's premises at the Thāthana Yeiktha on the 2nd. and 3rd. December 1953, 45 more Mahātheras have been elected to the Ovād'acariya Sangha Nāyaka Committee.

I now come to the subject of the Abhidhamma Examinations held at 159 centres all over the Union of Burma on the 28th, 29th and 30th of November 1953. The answer papers are now being valued and the results will be out very soon, and it is expected to hold a Prize Distributing Ceremony in January 1954. Beginning from 1954, any Candidate who obtains the First Prize of K 300 and a gold medal worth K 150 will be paid out of the "Reserve Fund" contributed by Thado Thiri Thudhamma Sir U Thwin and family, and the Prize will be known as "Thado Thiri Thudhamma Sir U Thwin" Prize.

In conclusion, on behalf of the Union Buddha Sasana Council I tender my thanks to all of those who participated in the conduct of the recent Abhidhamma Examinations.



Mahātheras and Theras chanting Kammavācā at the Sīmā-site Consecrating ceremony near the Kaba-Aye (World Peace) Pagoda, Rangoon.

it is expected to be completed before the time fixed for the holding of the Chattha Sangayana.

The Assembly Hall Cave, one refectory and four hostels are nearly completed by now. Administration Offices of the Union Buddha Sasana Council are also being constructed to schedule.

Now as to the revision and re-editing of the Text, the whole of the Vinaya Piṭaka has been approved by all Theravāda countries and accordingly, 5000 copies of Pārājika, the First Book of the Vinaya, have been printed. Formerly, the Council intended to publish 3000 copies only, but at the request of many devout persons abroad, 5000 copies of each Book have to be published. As regards the revision of the Pāli Texts, all the Books on Dīgha Nikāya have been scrutinised in addition to the Vinaya Books that have been approved by the Bhāranitthāraka Mahātheras. Samyutta Nikāya is now being re-edited and will be nearing completion very soon. As for the Burmese

## MORE OVAD'ACARIYA MAHATHERAS ELECTED

At the meeting of the Bhāranitthāraka Mahātheras held at the Council's premises, 16, Hermitage Road, Kokine, Rangoon, on the 2nd. and 3rd. December 1953, the following Mahātheras have been elected on the Ovād'acariya Sangha Nāyaka Committee :-

After each name is given the number of Vassa of the Mahātheras, his monastery and district.

1. U Sobhita, 43, Gyiṭpha-kyaung, Akyab ;
2. U Gunava, 51, Yat-hle-kyaung, Kyauk-pyu ;
3. U Sīlavamsa, 45, Thayetpinkin-kyaung, Sandoway ;
4. U Sobhita, 48, Sinmin-aing-kyaung, Kayan (Hanthawaddy) ;
5. U Ācāra, 51, Thayettaw-kyaung, Toungoo ;
6. U Paṇḍicābhivamsa, 46, Shway-ye-saung-taik, Ngathainggyaung (Bassein) ;
7. U Nandadhaja, 42, Myit-kwe-kyaung-taik, Henzada ;
8. U Sundara, 41, Aletaw-ya-kyaung, Myaungmya ;
9. U Tejavamsa, 46, Veluwun-kyaung, Yandoon (Maubin) ;
10. U Sūriya, 52, Dhamma-medani-kyaung Thaton ;
11. U Paduma, 52, Taw-kyaung, Mergui ;
12. U Ariyābhivamsa, 40, Wegyi-taung-kyaung, Tavoy ;
13. U Lakkhana, 60, Kywechan-kyaung, Thayetmyo ;
14. U Carinda, 58, Aungmyethaya-thu-htay-taik, Yesagyo (Pakokku) ;
15. U Ottamasara, 24, Aungchantha-taik, Falam ;
16. U Vilasa, 61, Khemathiwun-taik, Mandalay ;
17. U Candanābhi-vamsa, 56, Ye-nā-kyaung, Kyaukse ;
18. U Retābhivamsa, 48, Kwe-nge village, Meiktila ;
19. U Kusaal, 42, Shwegyin-kyaung, Myingyan ;
20. U Kavinda, 55, Lethā-taik, Yamethin ;
21. U Devinda, 62, Pakhan-kyaung-taik, Shwebo ;
22. U Paññā, 52, East Icchāsara Grove, Sagaing ;
23. U Indriya, 41, Shwesigon-kyaung, Ti-gyaing (Katha) ;
24. U Kondāñña, 43, Kyigon Village, Chaung-u (Lower Chindwin) ;
25. U Vāsava, 41, Thein-kyaung Bhamo ;
26. U Suvapābhivamsa, Bangkok-kyaung, Kyaukme, N.S.S. ;
27. U Āloka, Myo-lai-mingala-kyaung, Hsenwi N.S.S. ;
28. U Ācāra Gaingchoke-kyaung, Yawngwe S.S.S. ;
29. U Pannabhoga, Yonbaung-kyaung, Maingshu, S.S.S. ;
30. U Kumāra, 58, Khayein-kyaung-taik, Amherst District ;
31. Htantaw Sayadaw, 30, Pa-an, Karen State ;
32. Yepu Sayadaw, 40, Hlaing-bwe, Karen State ;
33. Thonze-thon-sū Sayadaw, 35, Kawkareik, Amherst District ;
34. Presiding Bhikkhu, Chittagon Buddhist Association, Kandawgalay, Rangoon ;
35. U Ācāra, Aphyauk Sayadaw, Shwegon-taik, Rangoon ;
36. U Ācikkhana Myolai-kyaung Sayadaw, Maubin ;
37. Aletawya Sayadaw U Revata, Rangoon ;
38. Jeyyasim Sayadaw, Pyinmana ;
39. Pyuntaza Sayadaw, Sāsana Sobhikārāma, Pyuntaza ;
40. Zibyugon Sayadaw U Nāginda, Dabein (Insein District) ;
41. Sayadaw U Carinda, Paya-ngasū-kyaung, Letpadan ;
42. Sayadaw U Nāgavamsa, Sitke-kyaung, Akyab ;
43. Myodaung-kyaung Sayadaw, Pyu ;
44. Myodaung-kyaung Sayadaw, Toungoo ;
45. Laydat Sayadaw, Shwegyin.

At the above meeting of the Bhāranitthāraka Mahātheras, the following resolutions were also passed :

- (a) That a combined meeting of the Bhāranitthāraka Mahātheras and the Ovād'acariya Sangha Nāyaka Committee be held on or before the 18th February 1954.
- (b) That, before the holding of the Chattha Sangayana, the Chattha Sangayana Assembly Cave be consecrated as a Sīmā as a memento for the generations to come.

## THE SANGAYANA

### Rates of Annual Subscription (Including Postage)

Burma: Kyats 2-50; India and Ceylon: Rupees 3/-; Malaya: Straits dollar 1.85; Britain and British Commonwealth Countries: sh. 4/6 (or sterling equivalent) United States of America: \$ 0. 65.

### THE SANGAYANA, A MONTHLY BULLETIN OF BUDDHISM.

Union Buddha Sasana Council,  
16, Hermitage, Road Kokine,  
Rangoon.





THE SANGAYANA

JANUARY 1954

## BUDDHISM AND THE BURMAN

FOREIGNERS, even our near neighbours who are good Theravāda Buddhists, find it difficult to assess the character of the Burman in relation to Buddhism. While they admit that here is a happy, hospitable people, they seem unable to grasp completely and fully how deep run the roots of the Teaching of the Exalted One in the hearts of the common people. And by common people, since there are none at heart so truly "democratic" as the Burmese peoples, we mean that "nobleman" the good, clean-living, "man-in-the-street".

## THE PEOPLE WIN THROUGH

We think nowhere else in the world will one enter a motor bus, run by a private individual or a private company and find a painted greeting on the roof or the side expressing a wish for the welfare and happiness of the passengers. Certainly nowhere else in the world will you find, quite unregimentedly and not inspired by



Scene from the film.  
At the Shway Dagon Pagoda.

any hierarchic "church", religious mottoes of deep significance depicted in the buses. In Burma you will find both.

They are pure expressions of the fervour of a people who, whatever happens and however heavily the cares and pressures of the world may weigh, carry in their hearts and in their minds the message of the Buddha.

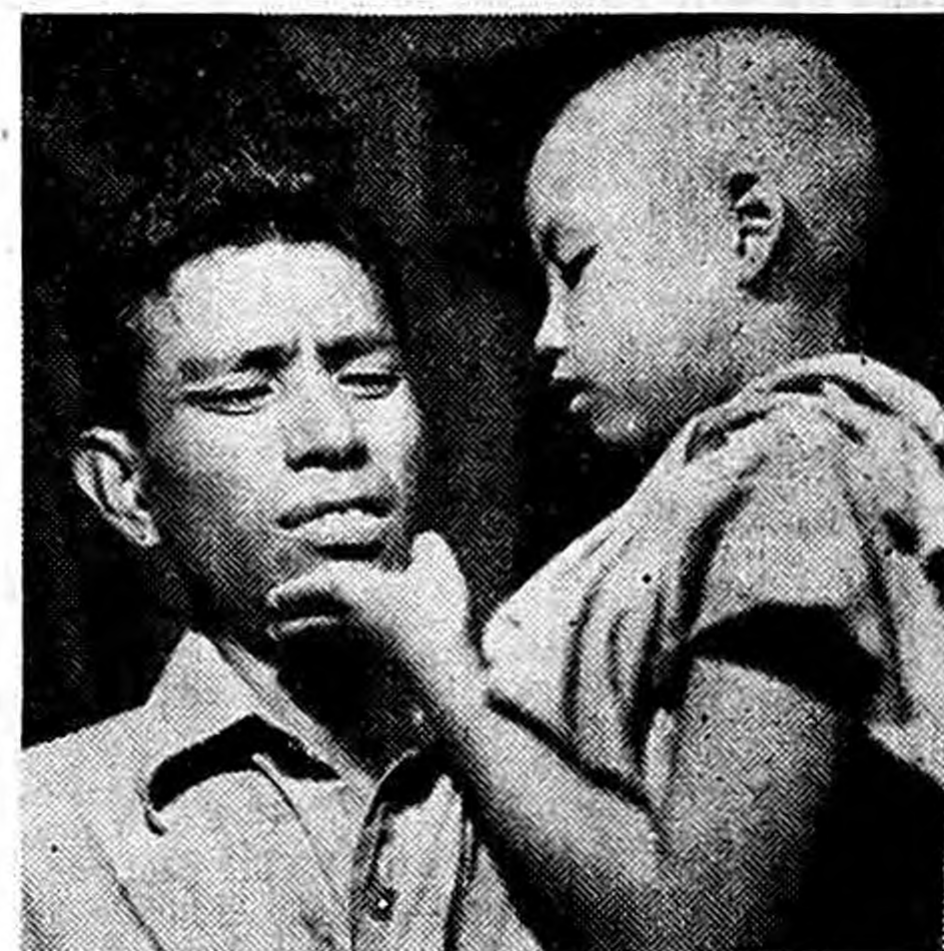
Of the people and for the people himself, the Hon. U Nu, Prime Minister of Burma with his Government has kept these principles at heart and kept them alive in the hearts of the people, using them FOR the people, by example and by reminder.

In "The People Win Through", the Hon. U Nu has written a play that has now been filmed by Cascade Pictures Inc. of U.S.A.

As the Attorney-General U Chan Htoon has pointed out, it has two themes, the one of Buddhism richly woven and engrained in the hearts of the people and its effect in helping them in troublous times and secondly that the "cult of the gun" and "rule



Scene from the film



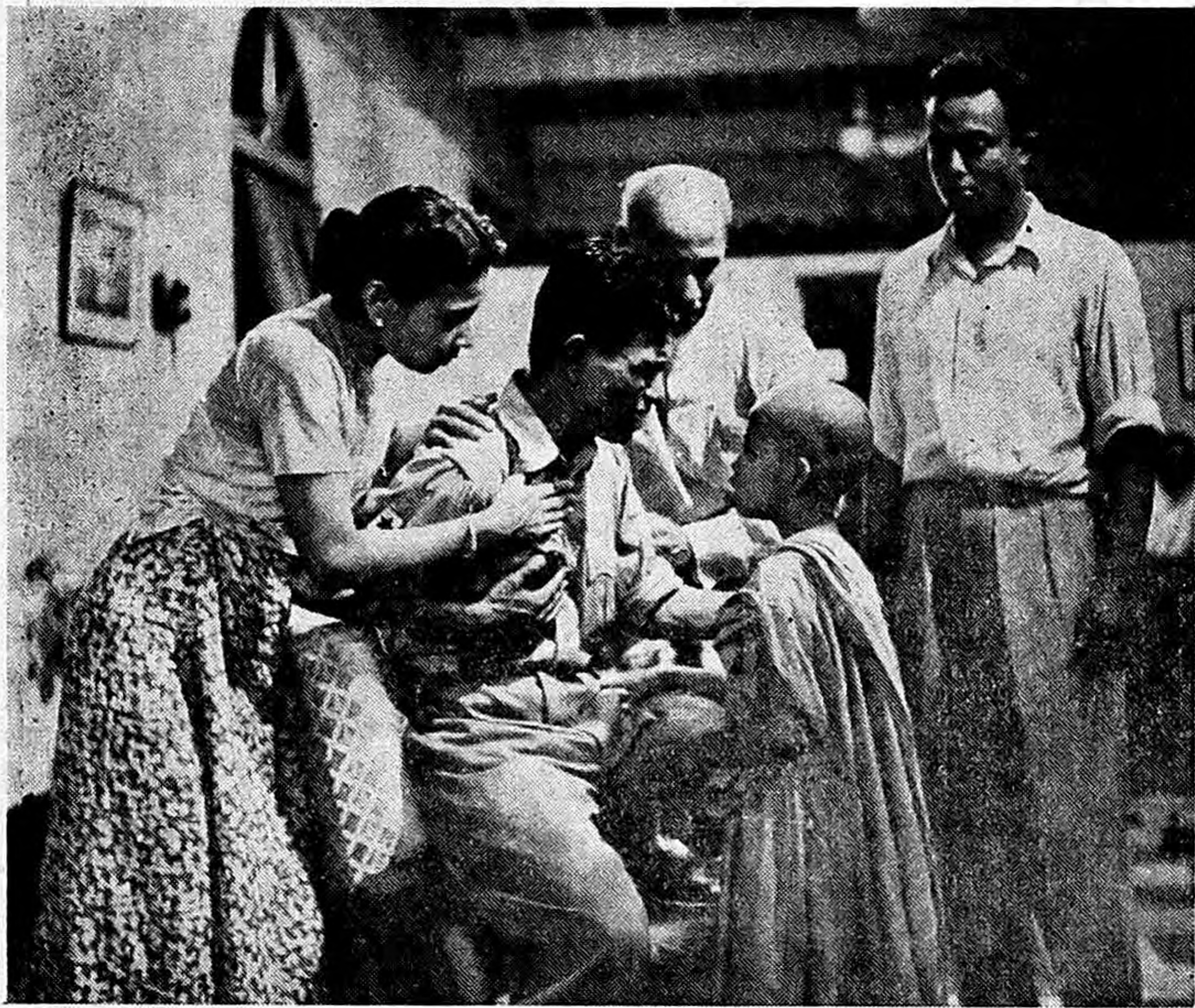
Father and son.

by violence" cannot prevail. In reality these two themes are one, or rather they both stem from the Buddhist Teaching that "Hate is not overcome by hate".

To review such a film, when it is so good, is difficult, since the praise it deserves might sound like fulsome flattery. But since it is Buddhist in its very essence, the film must be mentioned here.

The film has human interest, suspense, pathos with comic-relief that fits into place perfectly by a superb piece of acting. This redeems it from the "propaganda" or "picture with a message" class and the "feeling" and dramatic value distilled by the author from a true-to-life plot is enhanced by the consistently good acting and well-nigh perfect photography. It all adds up to Entertainment, which is the first purpose of a moving-picture; but in addition it gives better than any mass of reports, a true picture of Buddhism as it affects a whole people. Though that may be only a secondary purpose of a moving-picture, it is a primary purpose with this one. And the picture succeeds in both purposes.

We hope that some Europeans will see it, and that it can also be seen by some of our neighbours who "sometimes wonder". They will no longer wonder, but will know that Buddhism will keep Burma above the muddy surges of materialism that might otherwise engulf her.



A scene of pathos as the dying hero takes leave of his family.



## Our "Near-East" Neighbours

To write of our Buddhist neighbours without reference to our great co-agent in the Chaṭṭha Sangāyanā, Thailand, may seem like writing of the sky without a reference to the sun, but we have recently had an issue devoted to Thailand and hope shortly to have another. Indeed we are only awaiting more material from our great Co-worker for that purpose. It is a subject that calls for considerable space to tell of such a great Buddhist country.

Of course we should have more space to tell of other Buddhists who are our neighbours, but we hope to do that off and on as material comes through.

### The Kingdom of Laos.

This forms a very important slice of the region loosely called Indo-China. Here are strict Theravādin Buddhists who follow closely the Teachings of the Exalted One.

A Laotian Mission came to Burma in April 1953, sent by the Government of His Majesty, the King of Laos. They brought with them gifts of five robes for the Burmese Bhikkhus.

They visited the various places of religious interest in Rangoon, Mandalay, Hlegu and Pegu. At Mandalay, they watched the responsible Bhikkhus comparing their scripts with the inscriptions on the marble slabs. The Mission returned in May 1953.

The Buddha Sāsana Council gave the Mission the following presents --

(1) Pāli Text of Five Nikāyas in 38 volumes, comprising one set of Tipiṭaka, (2) Three 200 years old gilt bronze images of the Buddha, (3) Nine robes, (4) Nine bowls, (5) Nine umbrellas, (6) Nine pairs of slippers and (7) Nine rosaries.

The following letter has been received :  
Kingdom of Laos

The Sangharaja

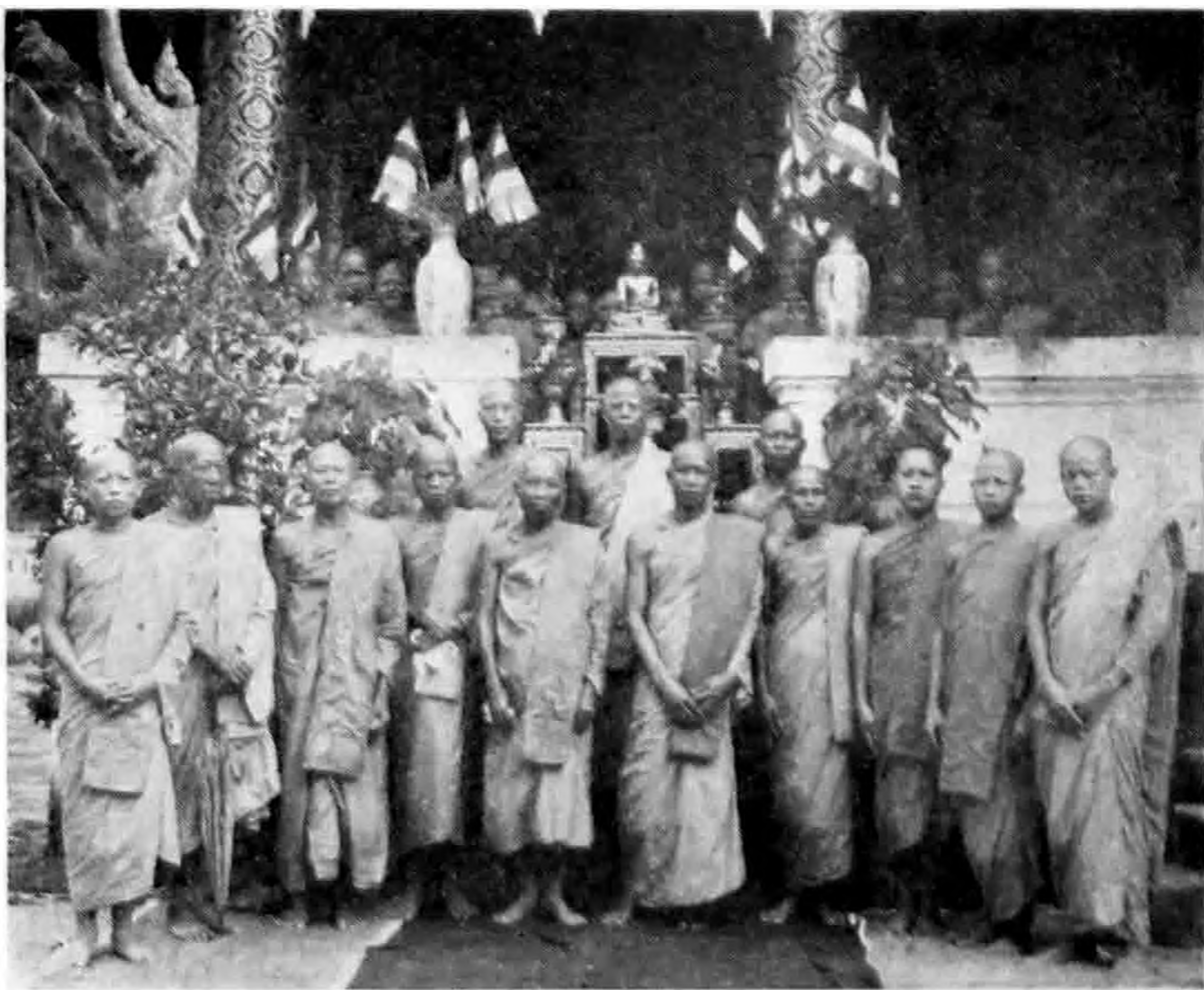
No. 23 - s LuangPrabang, the 14th  
December 1953.

From : Sangharaja of the Kingdom of  
Laos

To : President of the Buddha Sasana  
Council of Burma in Rangoon.

MY REVEREND PRESIDENT,

It is my duty to inform the Buddha Sasana



A Group of Laotian Bhikkhus with Buddha Image from Burma.

Council that by the power of the Buddhist relationship between different countries and by the power of your kindness the Minister of Religious Affairs of the Kingdom of Laos had received from you three bronze Buddhas and six Bhikkhu's utensils through the Laos Mission. I received one Buddha and one set of these utensils. I sent the other five series of these utensils to Reverend Heads of the five Rajaganas according to your instruction. The five Rajaganas have shown these things to the Buddhist people in the country for the belief in the Dhamma.

Having received your parcel I made a ceremony to consecrate the Buddha and the exhibition of the utensils in the fullmoon day of the 9th month of the Serpent's Year in the pagoda of Vat Mai in LuangPrabang. Numerous Buddhists attended this meeting with devotion and piety to see the sacred object and acclaimed the meritorious act. I send you here four copies of photos which

show this exhibition.

In the name of the five Rajagana's Heads and of the Kingdom's Buddhists and in my name I have pleasure to send you my sincere thanks for your kindness and your presents. I hope that the blessing of the Buddha carry peace to the people of Burma. May the Buddha Sasana shine long with the co-operation of all Buddhists in the World.

Sincerely yours,  
Dhammana Buddhajinoras  
Sangharaja.

We hope that a correspondent in Laos will keep us informed of the Buddhist events there and send us photographs of such excellence as the one we publish on our Cover.

### CAMBODIA AND THE UNION BUDDHA SASANA COUNCIL.

Since the return of the Cambodian Buddhist Mission led by His Holiness Samdach Prech Maha Sumedhahipati C. N. Jotiānāno, Sangha Raja of Cambodia in April last, there have been more cordial relations between Cambodia and the Union of Burma. On the return of the Mission to Cambodia, Ashin Kelasa, M. A., Principal of the Dhammaduta College, Rangoon and U Saing Gyaw, Executive Officer of the Union Buddha Sasana Council accompanied the Mission. On their return to Burma they were accompanied by the following Bhikkhus and Sisters who have come to prosecute studies in Burma :

Bhikkhus Ven Kroch, Por Phal, Ung Mean, Ang Saren and Leo Chhong.

Sisters Neang Pak Han, Neang Pak Tin and Neang Serey Sophin. The five Bhikkhus are now taking training in the Dhammaduta College, near the Kaba-Aye (World Peace) Pagoda while the three Sisters are studying in Daw Nanacari's nunnery at Rangoon. While in Burma they are subsidised by the Union Buddha Sāsana Council to defray their incidental expenses.

The representatives of the Cambodian Sangha are strict in following the Vinaya rules and in attention to their studies and are worthy of the highest praise.

We have recently had a visit from Ven. Dhammawara, a most learned Cambodian Bhikkhu who has been doing excellent Dhammaduta work in Delhi in India. He has returned home for a visit and has promised us a full account of Buddhism in his own country today. We hope to receive this, with photographs, and to be able to publish these in a later issue.



The Buddha Image presented by the Union Buddha Sasana Council was carried by a Cambodian devotee on his shoulder with great rejoicing.



## Our "Near-East" Neighbours

### VIET NAM

Viet Nam is mainly a Mahayanist country and is divided into two parts, North Viet Nam and South Viet Nam. There is, however, an increasing number of Theravadians. In North Viet Nam the first anniversary of the revival of the All Viet Nam Sangha was celebrated at Quan Su Pagoda in Hanoi on 2nd. December 1953. There are many Buddhist Congregations and Sects and the Supreme Head of the All Viet Nam Sangha is Ven. Thich Tue Tang. There is also the Viet Nam Buddhist Association with its many branches. Of South Viet Nam Ashin Kelāsa, M. A., Principal of Dhammaduta College and U Saing Gyaw, Executive Officer of the Union Buddha Sasana Council wrote in their diary after a visit last year :

"On our arrival at Saigon, we looked for a Theravāda Bhikkhu's Monastery, and found one established by a Cambodian Bhikkhu. There are only four Bhikkhus in his monastery, and we learnt from him that there are about 5000 Theravādins in the whole of Viet Nam. We then looked for the other monastery and found it. It was presided over by an Annamese Bhikkhu with 15 Vassa to his credit. He is U Suvanna and his monastery is very clean and tidy. He has learnt Pāli in Cambodia and therefore has a good knowledge of that language. He can speak French fluently and eloquently. He requested us to deliver a lecture on Buddhism at his monastery the next evening.

In the evening of the 19th April U Suvanna and his lay disciple took us to Jetavana Monastery, where we met about 100 lay devotees who were waiting to hear us. Ashin Kelāsa gave the Five Precepts to the audience and preached to them some Discourses from the Canon. A medical student interpreted the lecture in Annamese. In Saigon, there are about 800 Theravādins and they form a minority there. Most of the people are Mahayanists and people say that if, after the holding of the Chaṭṭha Sangāyanā in Burma, Buddhist Missionaries come to the country and propagate Theravāda Buddhism, most of them will be converted to Theravādins.

The same day we visited the monastery of the Mahayana Sect. Being Sunday, the monastery was closed. Luckily, we found a group of children in Scout Uniform holding flags in their hands. They came to pay homage to the Buddha Image kept in the monastery. The presiding monk was away on preaching duty. Next, we went to monastery of the another same Sect, called Aung Kum, where English and Chinese are taught. We returned to Jetavana monastery where Ashin Kelasa again preached to the audience some Discourses from the Canon.

It would be beneficial if Theravāda Buddhism can be propagated in Saigon through the medium of French."

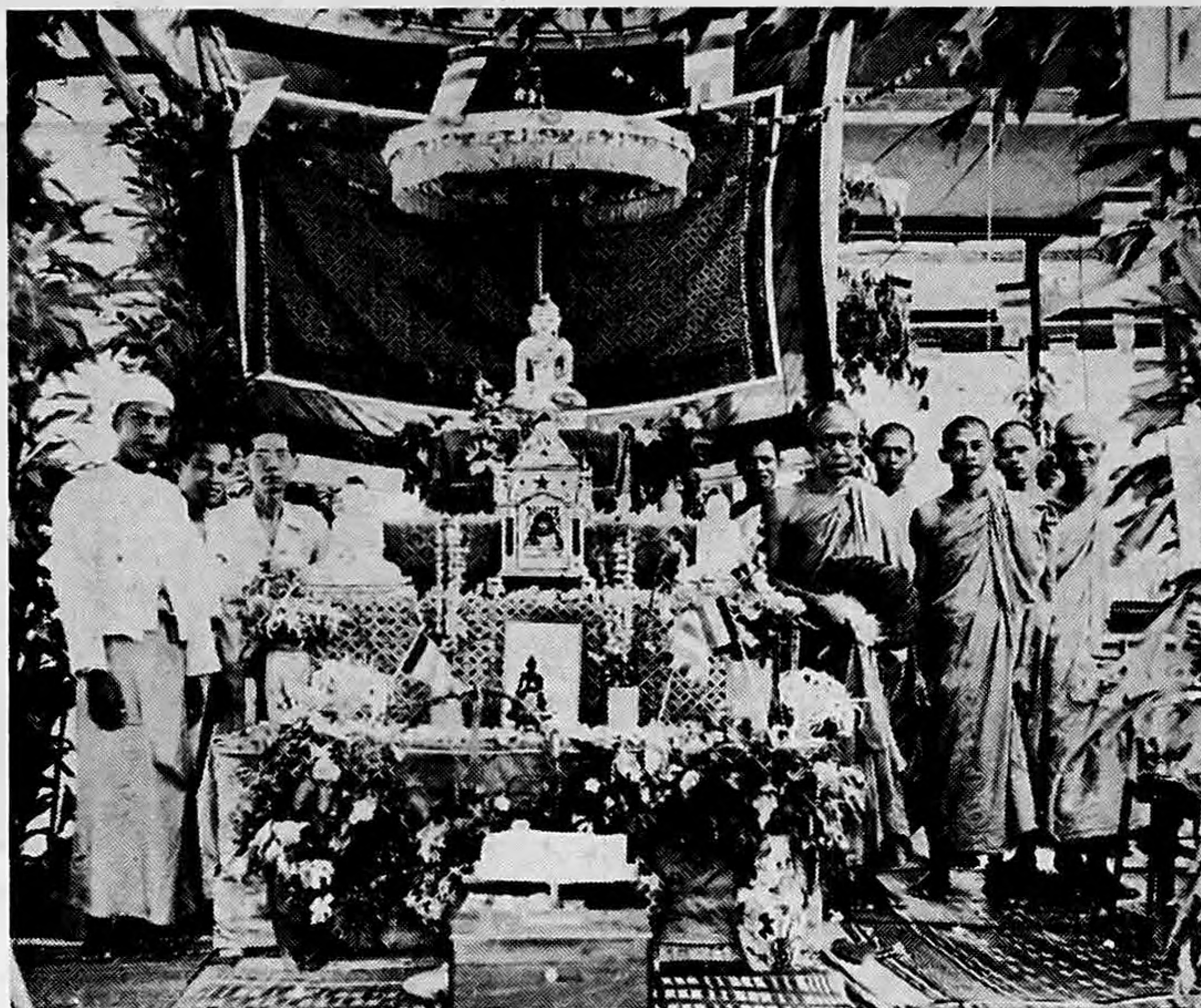
We have since had a beautiful account of Theravādin activities from Mr. Nguyen Van Hieu which we publish in full.

#### Activities of the Vietnamese Theravadins at Saigon.

##### Inauguration of the Ratanaransyarama Pagoda (Buu-Quang-Tu).

The Ratanaransyarama Pagoda (Buu-Quang-Tu), the first Theravādin temple, founded in 1939, at Thuduc, fifteen kilometers away from Saigon, by a group of disciples, was during the vents of 1945, entirely destroyed. The peace being relatively reestablished, the Vietnamese Theravādins, particularly the followers of the Jetavana Vihara at Saigon, think it their duty to rebuild the Pagoda in order to perpetuate the souvenir of the first implantation of the pristine Buddhism in Vietnam-soil and also to regroup the adepts of this region scattered by the war.

The temple, reconstructed in the same style as formerly, on the ancient Simā was



The Sangha Raja of Cambodia in his Shrine Room with Ashin Kelasa and U Saing Gyaw.

inaugurated on the 22nd. of November 1953.

On this occasion, the Relic offered by Ven. Narada Maha Thera to the Vietnamese Theravādins was brought there in a solemn procession.

Early in the morning, the Theravādins were reunited in the Jetavana Vihara and, with Buddhist flags in their hands, formed a long line along the way by which the Relic had to pass piously, upheld by the most meritorious Bhikkhu at the height of his forehead and followed by ten other monks till the principal gate where one could note the presence of six cars and four motorbuses all flagged with Buddhist colours.

Then the procession got under way, running slowly through the Capital in the direction of Thuduc. On both sides of the road, one

could hear from time to time people exclaim: "Let us make way for the passing of the Buddha." The inhabitants are not very interested indeed to this removal, but there are among them many pious who, without being Theravādins, venerate also the Tathagata.

After running for half an hour, the procession stopped at a Caodaist temple (a new spiritual religion and an important political party having a respectable army) whose apostolic chief had two days before, solicited the Sangha for the interruption of the procession for ten minutes at his Church so to give to his diocese the opportunity to pay their respects to the Buddha whom they also venerate in the same title as the founders of

(Continued on page 6 col. 1.)



At the monastery of the Sangha Raja of Cambodia in Pnom Penh. The signs are a blessing to Burma in Khmer and Burmese "May the people of Burma be well and happy."



# Viet Nam

(Continued from page 5.)

ordinary religions practised in the World. The occasion contributed for a great part to enhance their commemorative feast which coincides with the passing through of the Relic. The reception took place between two lines of dignitaries and choristers, plunged in a profound silence. When the Relic was deposited on the altar, the followers, three by three, came and paid their respects by prostrating themselves conformably to Caodaist traditions.

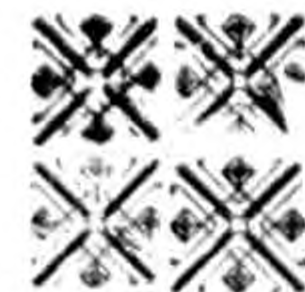
Just before starting up, a Bhikkhu in the name of the Sangha and the Theravadin adepts, took leave of the Caodaist diocese, in these succinct words, improvised for the circumstance: "While living, the Tathagata, brought everywhere he went, the peace of mind beings: If people of every belief pay their respects to the Great Wise, it is because they recognize tacitly, that without this interior peace, nobody can aspire to the supreme happiness. Twenty five centuries have flowed away since the getting of the Buddha to Nibbana. The



Ratna Ransyarama The delivering of the sermon.



Ratana Pagoda The offering of the robes to Sangha.



Jetavana Villa  
photo of a young  
Chien, eight years old  
the Attha Sila  
when he was

Relic, that we all venerate with the same ardent faith, remains for ever, like these Relics piously conserved in sky and on earth, the symbol of an eternal peace. It is by willing to look for this peace that we all are living this precious quarter of a fraternal union. May the Relic bring to the Vietnamese people and to all beings a mutual love and a common happiness and to these, like you all who are looking for the Truth on the Path pointed out by the Buddha, a final deliverance."

The procession, reformed with a motor bus more, full of Caodaists and at 500 meters farther, with another car filled up with Mahayanist monks of the surrounding pagodas, coming to the meeting of the Relic, started on again and did not stop till it reached the Binhduc market, at three thousand meters from Thuduc.

The civil and military authorities and about a thousand Buddhists of all sects, with Buddhist flags in their hands, were waiting there. Under a triumphal arch, adorned with plants and flowers, the Relic was deposited on an altar splendidly decorated.

At this moment, just above this place, in a slightly cloudy sky, one could note an atmospheric phenomenon unique of its kind: it was



Alms-giving offered to the Sangha at Ratana Ransiyarama Pagoda.



# is Zealous



Visit to Ven. Ashin Kelasa, Principal of the College of Rangoon, to Jetavana Vihara on May 1953. The other Bhikkhu is Ven. Chong Kham, the representative for the Vietnamese Theravadins in the 2nd Buddhist Conference held in Tokyo.

a circle of about two meters in radius, painted with the colours of the rainbow. This phenomenon would be unnoticed without the whispers of the buffalo-guardians and of the countrymen who saw it. - Manifestation of the presence of the King of the sky said some one. - Yes, it is Indra and his retinue replied some others. A current of Piti bathed the bodies of the Venerables; a celestial freshness flowed through the crowd.

The procession went on slowly, the altar going ahead carried by four followers of the Ratana Ransyarama Pagoda. The walk rhythmised with the chanting of the Sutra Dhātucetiyanamakāragāthā, entered after a stepping of 800 meters and passing under three other triumphal arches.

When the Relic was put on the altar, recently rebuilt, Bhikkhus, Mahayanist Monks, Caodaists, Civil and Military authorities, followers of the three Theravadin Pagodas: Bodhi Ransyarama, Ratana Ransyarama, Jetavana took turns to recite prayers for the prosperity of the Temple. The ceremony spread out till noon.



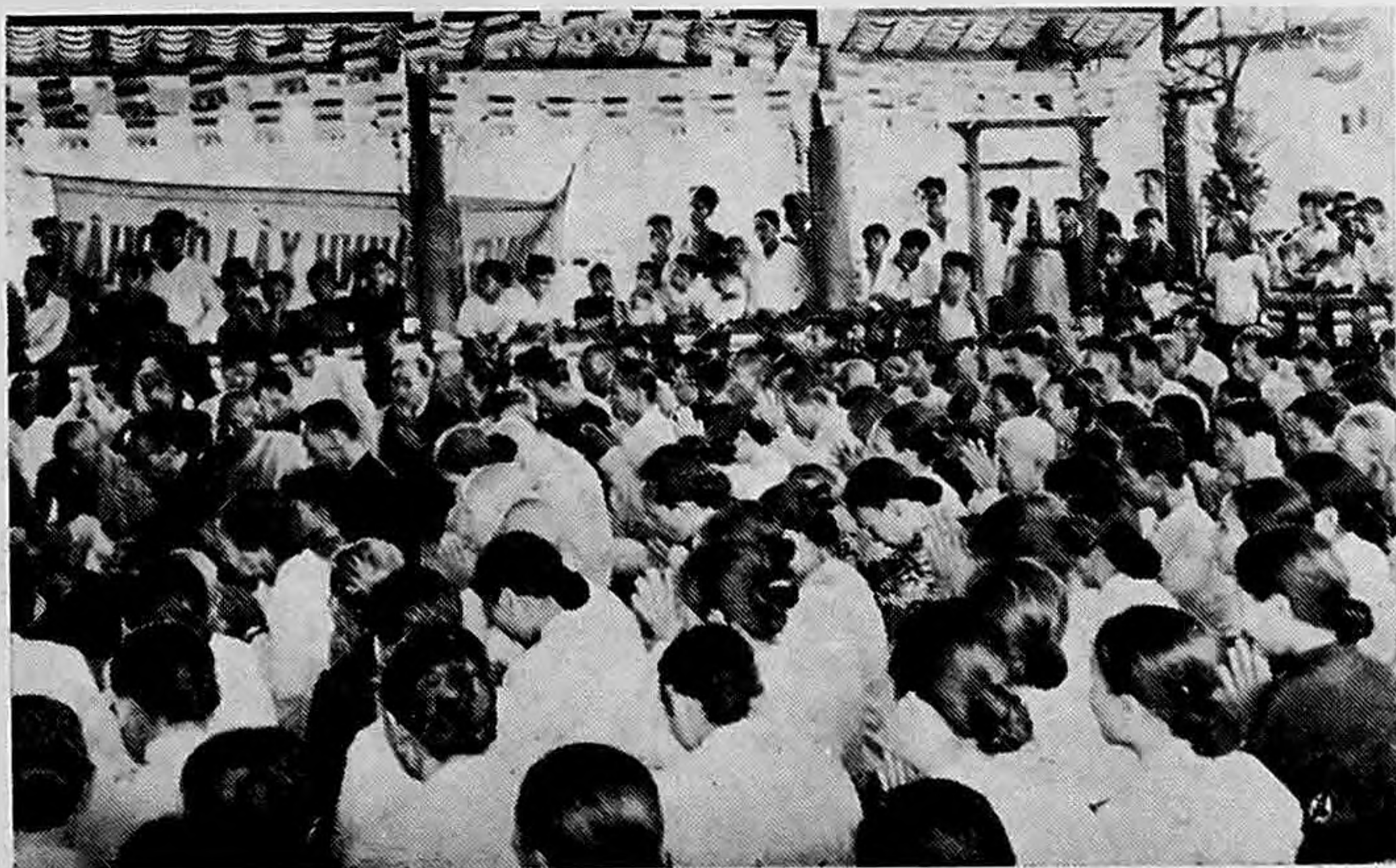
Procession onward to Ratana Pagoda, the Kumaras and Kumaris.

The respectable solitude of this place where nobody durst to visit these last seven years, was at last invaded and reconquered. By wise measure of precaution, the officer commanding the troops of the region, had discretely posted his soldiers all around the place, while he and his Civil collaborator honoured by their presence the feast of inauguration of the Ratana Ranayarama Vihara. May they find here respectful thanks of the Theravadins who feel very flattered to be protected and encouraged in the realisation of their dearest vow.

On their way back, men and women very happy to have spent a good day, rejoiced very much about their taking a comforting spiritual bath in a healthy atmosphere under the shade of a vegetation which in spite of its luxurious aspect had not unhappily been able to hide the vestiges of pitiless destruction of this declining century.

May the painful wounds of men and things of this wasted region be relieved from now on and rapidly cured by the Dhamma of the Great Master.

Namo Buddhāya.



Ratana Ransyarama Upasakas and Upasikas are reciting Pali Prayers for the Prosperity of the new Temple before the Sacred Relic.

shrine and  
Nouyen-toi-  
nd practising  
s childhood  
rs old.



## Japan and W.F.B. Conference

The Third World Buddhist Conference in Burma and Japanese Participation: Interest among Japanese Buddhists in the coming Conference to be held in Burma in 1954 is very great. They are very much impressed by the wonderful revival of Buddhism in Burma revealed, among other things, in the huge scale on which the Sixth Council is going to be held, and are very eager to see all the new buildings and observe the practice of the Buddha's Teachings in the everyday life of the Burmese people. The Japanese Buddhists wishing to attend the Conference are expected to number at least 30 to 50 persons. In connection herewith the W.F.B., Japan Centre hopes fervently that as large a number of Japanese Buddhists as possible would be invited by Burma.

The Japan Centre is very grateful to The Honourable U Chan Htoon and other leaders in Burma who have so kindly decided to hold the Conference in November instead of in May. This leaves much time for making preparations and also enables the Japanese participants to make, after the end of the Conference, a pleasant pilgrimage to Bodh Gaya and other places in India sacred to the memory of the Omniscient Buddha because of the cool climate which is expected to prevail at that time.

The Japan Centre is going to institute a special committee for making various preparations connected with the coming Conference. The committee's activities will include the selection of participants, the collection of worthy gifts to the Burmese Buddhists, the drawing up of reports to be announced at the Conference, etc. Any information from Burma pertaining to the details of the Conference will greatly facilitate the work of the committee, and the Japan Centre looks forward to kind co-operation of the Burma Centre.

## Correspondence

November 20th. 1953.

Chief Executive Officer,  
Union Buddha Sasana Council,  
KOKINE.

DEAR SIR,

I duly received Vol : I, No.4 of "The Light of the Dhamma" a few days ago, and have enjoyed what I have read so far.

Please tell U Ohn Ghine that I sent him a copy of "Trees" about two weeks ago. It is the organ of "Men of the Trees," and I thought they needed an account of Forestry in Asia. America certainly, and some persons in Europe still have a feeling that Asia can do little or nothing without the white man! It is so ludicrous that it needs constant "de-bunking".

You might send a sample copy of the Journal to Douglas Fawcett, Esq., 98, Walton Street, London, S.W.3., England.

He is probably the last man alive who knew and worked with H.P. Blavatsky in London, and since 1898 has been a writer on Philosophy. The last two books were "Zermatt Dialogues" and "Oberland Dialogues", and he now has two new books ready for publication.

Perhaps I should tell you that I have left a small legacy to the Union Buddha Sasana Council, which will be paid, at my death, in Canadian dollars, --- probably through Lloyds Bank, Rangoon.

With all good wishes to your various activities, and to the Members of your Staff whom I met, to whom I send my frequent thoughts in METTA and MUDITA.

Yours sincerely in the Dhamma,  
Sd/- IRENE BASTOW HUDSON

Dr. Irene Bastow Hudson, MB.B.S., (London), M.R.C.S., L.R.C.P. (England), L.M.C. (Canada) visited us last April and it is most pleasing news that Dr. Hudson has thought fit to leave a legacy to us, not for the money itself but for the spirit and the heart that prompts this good deed. We can only say "Sādhu! Sādhu! Sādhu!".

Secretary : Ing. Franz Zouzelka,  
Wien III (Vienna)  
Landstr. Hauptstr. 90/31, EUROPE.  
Vienna, 24. Okt. 53.

To the Union Buddha Sasana Council,  
16, Hermitage Road, Kokine,  
Rangoon, UNION OF BURMA.

DEAR SIRS,

We have been very glad to receive your communication consisting of : "The Light of the Dhamma," Vol I, No.2, "The Sangāyanā Monthly Bulletin", Vol. I, No.2 and "The Chattha Sangāyanā". We thank you very much for these very interesting writings and we follow with keen interest your preparations for the Sixth Great Council.

Will you, please, permit us to send you a short report concerning the work of the "Buddhistische Gesellschaft Wien." This autumn our society has started his work with renewed effort in a wider circle. Now the members and friends of Buddhism in Austria are meeting weekly for discussions and lectures. A course of lectures on meditation has already started as well as one on religious-philosophical problems (on the book "The Word of the Buddha"). Pali-studies will be commenced shortly. Once every month we are having a festival when a speech from the Pali-Canon is being read. For all who are interested there is a small library containing good Buddhist literature and papers.

We should like to ask you to keep sending us your pamphlets without any costs for us. We need all our ready money for rent, propaganda and such like. Our small library has been founded from the gifts of members of Buddhism in our own country and others. We have been informed from the Ven. Nyanaponika Thera and the "Buddhistische Gemeinde Deutschland" (Germany) that a number of books left over from the gift of the "Union Buddha Sasana Council" will be sent. As soon as those much needed books have arrived we shall inform you.

Meanwhile, we remain,  
Yours faithfully in the Dhamma.  
BUDDHISTISCHE GESELLSCHAFT  
WIEN  
Sd/- Franz Zouzelka.

## THE LIGHT OF THE DHAMMA

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Union Buddha Sasana Council,  
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Rangoon.



Alms-giving at the Chittagong Buddhist Monastery



## History Of Buddhism In Burma

(Continued from our last issue)

During that period, in the year 1570 Buddhist Era, and in the ninth year of King Anōratha's reign in Burma, one Mahāthera Arahan arrived at the capital city of Pagan. The king then invited him to his Royal Palace where the Mahāthera preached to him the Discourse on Diligence (Appamāda Sutta). On hearing the Discourse the king was most delighted, and requested the Mahāthera to spend his days at Pagan, and to be his guide and teacher. The Mahāthera acceded to his request and since that time resided in the monastery built for him by the king.

Being inspired to procure the Buddha Relic and the Tipitaka for him and his subjects for the purpose of paying homage to the same, he made enquiries as to where such things could be procured. Arahan Mahāthera then pointed out to the king that King Manuha of Thaton was in possession of the same. Immediately upon this, the king sent a Royal Mission led by a Minister of the Court for the purpose of procuring the Buddha Relic and the Tipitaka from the king of Thaton. But King Manuha gave an insult reply to King Anōratha who ordered his army to attack Thaton. Consequently, Thaton was besieged and conquered by King Anoratha's army. Relics, many sets of Tipitaka and one thousand religious teachers were taken to Pagan in 1601. The king then ordered his subordinates to copy out the Text in Burmese characters. Doubting as to the correctness of the copy of the Tipitaka he had, King Anoratha sent four of his ministers to Ceylon to bring him more copies of the Tipitaka.



“Bū” Pagoda at Pagan built by one of the Pagan Kings.

On receipt of the copies from Ceylon, the king compared them with his Thaton collections and found them to be identical.

Now, I will narrate something more about the history of Buddhism during the reign of the kings of Pagan. King Anoratha was succeeded by King Sawlu (1622-29 B.E.), but there was no important religious event during his reign, except that he built one pagoda in Monywa District and another in Minbu District. King Kyansittha succeeded King Sawlu in 1629 B.E. and completed the Shwee See Khon Pagoda which was left

unfinished by King Anoratha. He contributed much to the promotion of the Buddha's Teachings and in 1635 B.E. built the famous Ananda Pagoda at Pagan. It is noted for the sculptures of exquisite workmanship and also contains terracotta plaques depicting the Birth Stories of the Buddha.

King Kyansittha built many other pagodas and religious institutions. He built Myazedi Pagoda and constructed the Myazedi Inscriptions. He was the first Burmese king who deputed some of his ministers to make repairs to the Bodh Gaya Temple.

## Chittagong Buddhist Association Rangoon

Chittagong Buddhist Association, Rangoon was founded in January 1902, under the sponsorship of the Venerable U Pannatissa of Chittagong. The office of the Association is now located at 158, Upper Phayre Street, Rangoon. The aims and objects are: (1) to promote fellow-feeling among the members, (2) to propagate the Buddha-Dhamma, and (3) to do such other works as may be beneficial.

The Association consists of about 300 ordinary members. Of these the Office-bearers are:

President - Mr. U. L. Barua, Vice-President Mr. R. R. Barua, Honorary Secretary - Mr. B. L. Barua, Asst. Secretary - Mr. N. G. Barua, Managing Trustee - Mr. B. R. Barua, Treasurer - Mr. R. L. Barua.

The Chittagong Buddhist Mission under the direct supervision of the Association was

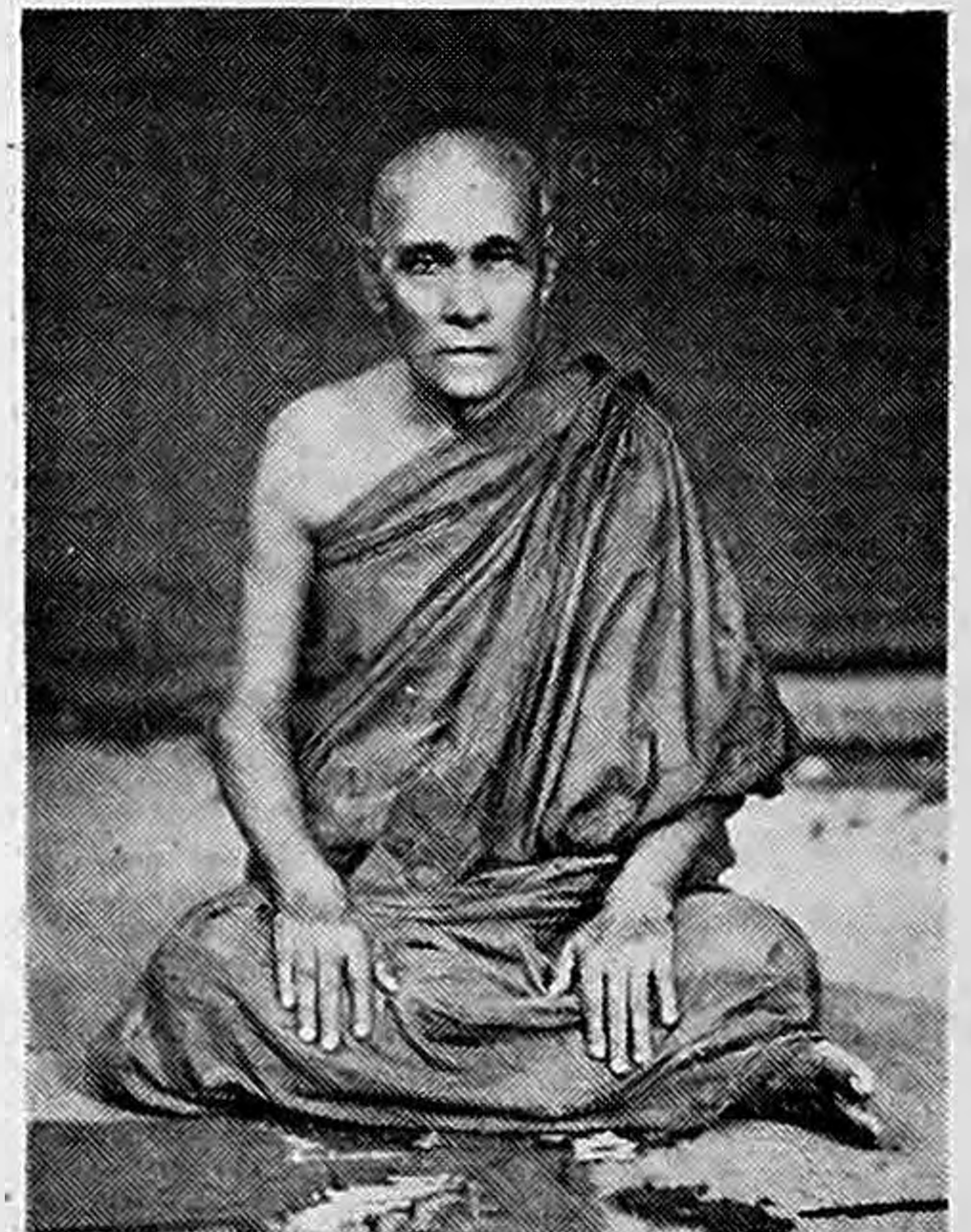
formed in 1928 with Venerable U Paññaloka as the President. It owned two presses, one at Rangoon and the other at Akyab. Books on Buddhist Scriptures had been printed and published in Bengali. In December 1941, the Mission was in possession of 47000 copies of books on the Scriptures in Bengali characters, but these were destroyed during the War.

The Association is now looking after the Dhammaduta Monastery, where Ven. U Paññaloka resides, and is supporting the Mahāthera with the four things necessary for a bhikkhu's life.

The Association holds meeting and celebrates the Sacred Buddhist Days.

### Mahathera Pannaloka

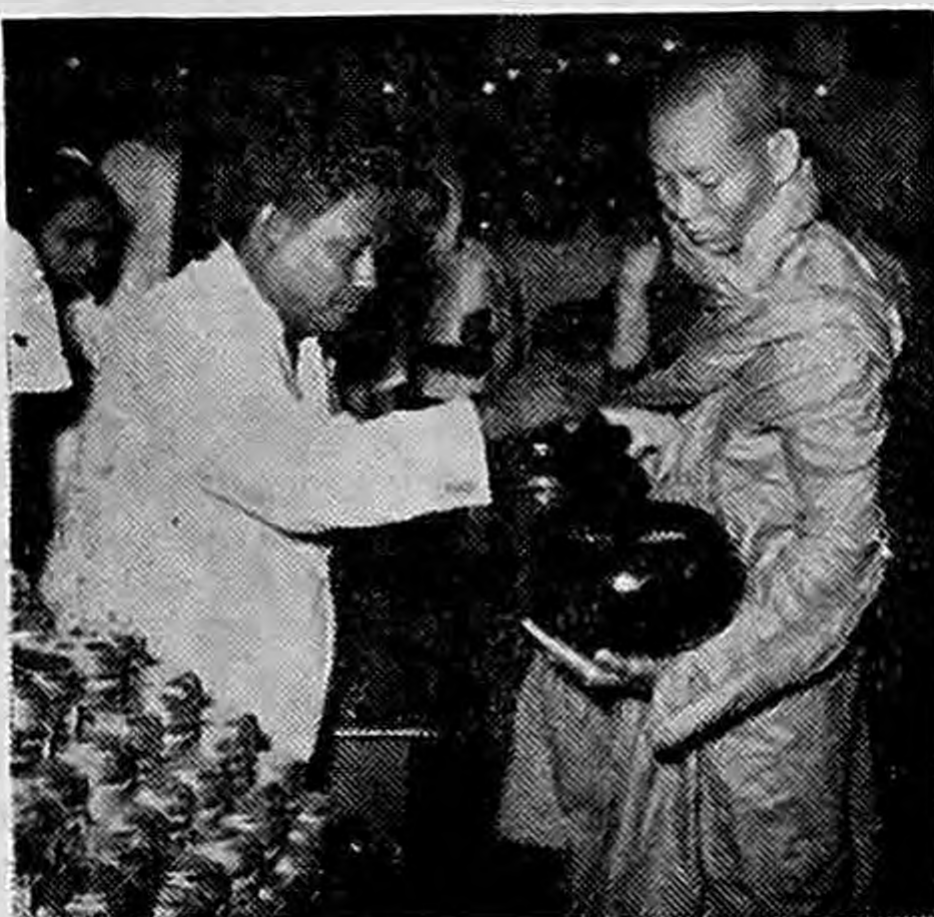
Venerable Paññaloka Māhāthera was born at Village Vaidya Para, P.S. Boakhali, Chittagong on the 16th December 1878. He is the son of Nagare Chand Barua and Subhadra Barua. He was ordained a Bhikkhu on the 4th January 1898, at Moulmein. The same year he returned to Chittagong to study Pali under the guidance of a Ceylonese Bhikkhu. In 1906 he went to Ceylon and studied Pali in Saddhamodaya College. He returned to Chittagong in 1908 and opened a Pali school and started many monastic schools in the important centres of Chittagong. In 1915 he went to Akyab and founded the Bengal Buddhist Association and built a vihara there. He also started publishing books for the propagation of the Buddha's Teachings. He visited Bodh Gaya in 1927 and after staying there for a Vassa came to Rangoon in December 1928. He then reorganised the Chittagong Buddhist



Venerable U Pannaloka, Presiding Mahathera of the Chittagong Buddhist Monastery at Rangoon.

Association becoming its president and also forming the subordinate organisation the Chittagong Buddhist Mission, of which he also became the president. He translated many Pali Scriptures into Bengali. Between 1915 and 1926 he had written more than 75 books on Buddhist literature and some of them are now being reprinted.

Venerable Paññaloka Māhāthera completed his 75th year on the 16th December 1953, and on the 27th December 1953, the members of the Chittagong Buddhist Association celebrated his Birth Day by offering requisites of monks to 500 members of the Sangha at Dhammaduta Monastery. A meal was also offered to the Bhikkhus invited for the occasion.



Alms-giving at the Chittagong Buddhist Association.



# Opening Ceremony of the Examination for the Selection of the Tipitaka-Dhara (Text-Reciters) for the Year 1953.

This examination for the selection of the Tipitaka-dhara (Text-Reciters) is by far the hardest examination and of the highest standard in the world. The curriculum covers the whole of the Tipitaka together with all the commentaries, but the candidates are allowed to take each part of the Tipitaka at a time, and they are required to carry it by heart and to be able to write and answer all questions set on the Piṭaka they recite.

An opening ceremony of the examination for the selection of the Tipitaka-dhara (Pāli Text-Reciters) for the sixth time was held in the Dhammayon (Preaching Hall) at the Thāthana Yeiktha on the 20th December 1953 at 8 a. m. Among those present were the leading Mahātheras and Theras, six Tipitaka-dhara candidates, His Excellency Dr. Ba U, President of the Union of Burma, the Honourable U Nu and his wife, Daw Mya Yi, the Honourable Sao Shwe Thike and Maha Devi, the Honourable U Win and his wife Daw Mya Mya Win, Mr. Justice San Maung, Judge of the High Court, Thado Thiri Thudhamma Sir U Thwin, Thado Maha Thray Sithu U Chan Htoon, Maha Thray Sithu U Ba Gyan, U Ba Swe, Special Religious Officer, Thiripyanchi U Than Sein, Thiripyanchi U Sein Maung, and representatives from many religious organisations of Rangoon.

On arrival at the Dhammayon, His Excellency was welcomed by the members of the Tipitaka-dhara Selection Committee and conducted to his seat in the Preaching Hall. Next, Thiripyanchi U Sein Maung conducted the Mahātheras and Theras to the Preaching Hall where they were respectfully received by His excellency and all the people present. After the Venerable Chauk-htat-gyi Sayadaw gave the Five Precepts to the audience, the Honourable U Win, on behalf of the Tipitaka-dhara Selection Committee gave an address of welcome, wherein he laid stress on the importance of the (pariyatti) "Learning the Wording of the Doctrine," and further pointed out that no such selection examination had been held in former days. Then, His Excellency Dr. Ba U in opening the ceremony made the following speech:

"Venerable Bhante: I am much inspired to have an opportunity to pay my respects to the Ovād'ācariya Mahātheras, the learned Theras and the Tipitaka-dhara candidates who are present at today's ceremony for the opening of the Examination for the Selection of the Tipitaka-dhara for the sixth time. I also congratulate all the representatives of the various religious organisations for their



Sir U Thwin listens as a candidate recites.

undaunted support for the promotion of the Buddha's Teachings.

Venerable Bhante, I should like to explain briefly to the people of the Union through your Venerable selves why the Government of the Union of Burma is taking keen interest in this opening ceremony.

Burma and many other countries fell victim to the Second World War, and as the result of such a devastating war, their social, political and economical equilibrium had been upset. After the War, many leaders of those countries employed various political methods to solve their respective problems, but so far, they have not arrived at any satisfactory solution. On the contrary, fresh aggressions arise out of these problems with the result that more miseries come to them.

Venerable Bhante: When we find out the root-cause of all these with an analytical knowledge, we find that (lobha) Greed, (dosa) Hatred and (moha) Delusion are the origins of all these evils. We as Theravada Buddhists firmly believe that the only means of quelling the flames of lobha, dosa and moha is to practise the Dhamma as preached to us by the Omniscient Buddha.

With this object in view, the Union Government is not only working for the welfare of the people in respect of Health, Social Welfare, Education, etc., but is striving its best to promote the Buddha's Teachings through various religious schemes drawn up in consultation with the Ovād'ācariya Mahātheras. Furthermore, with a view to bringing the forthcoming Chāttha Sangāyanā to a brilliant success, the Government is supporting the

Bhikkhus with the four necessities for Bhikkhu's life.

Venerable Bhante: In conclusion I should like to submit that I am deeply inspired when I reflect that the appearance of a successful genius in the Tipitaka-dhara Examination, conducted by the Buddha Sāsana Nuggaha Association, on behalf of the Union Buddha Sāsana Council is the foundation stone of the (Pariyatti sāsana) "Learning of the Wording of the Doctrine," which is the back-bone of the Buddha's Sāsana."

His Excellency's speech was followed by an advisory speech made by the Venerable Payagyi Sayadaw. The six Tipitaka-dhara candidates present at the ceremony were then conducted to the "Dhamma Thrones" specially provided for them. Thado Thiri Thudhamma Sir U Thwin made a concluding speech and the function came to a close at 9-30 a. m.

The following are the candidates appearing for the Tipitaka-dhara Examination:  
Five Books of Vinaya:

- (1) Bhikkhu Sāgara (35 Vassa), Dhammācariya and Vinayakovidā, Mayancho Kyaung, Kyaikto.
- (2) Bhikkhu Kalayaṇa (35 Vassa), Mūla Dhammācariya, Mandalay Kyaung, Wakema.
- (3) Bhikkhu Indāvamsa (27 Vassa), Mūla Dhammācariya, Mandalay Kyaung, Shwegyin.

Sutta Piṭaka-Dīgha Nikāya (Three Books):

- (4) Bhikkhu Vicittasārābhivamsa (22 Vassa), Pathamagyaw, Dhammācariya, Sakkyā-sīha Dhammācariya and Vaṭamsakā, Dhammanāda-taik, Mingun, Sagāing District.

He has already passed the Vinaya and Abhidhamma Piṭakas in the previous years, and was awarded the following titles:

- (a) Visittā Vinayadhara Mahāvinaya-kovidā.
- (b) Visittā Ābhidhammika Mahā-abhidhamma-kovidā.

Anguttara Nikāya (Eleven Books):

- (5) Bhikkhu Sobhitābhivamsa (11 Vassa), Sakkyā-sīha Dhammācariya, Chanthagyi-taik, Mandalay West.
- (6) Bhikkhu U Nāginna, (35 Vassa), Thanatpin, Pegu District was present on the opening day, but owing to his illhealth, he could not sit for the Tipitaka-dhara Examination on the Five Books of Vinaya.



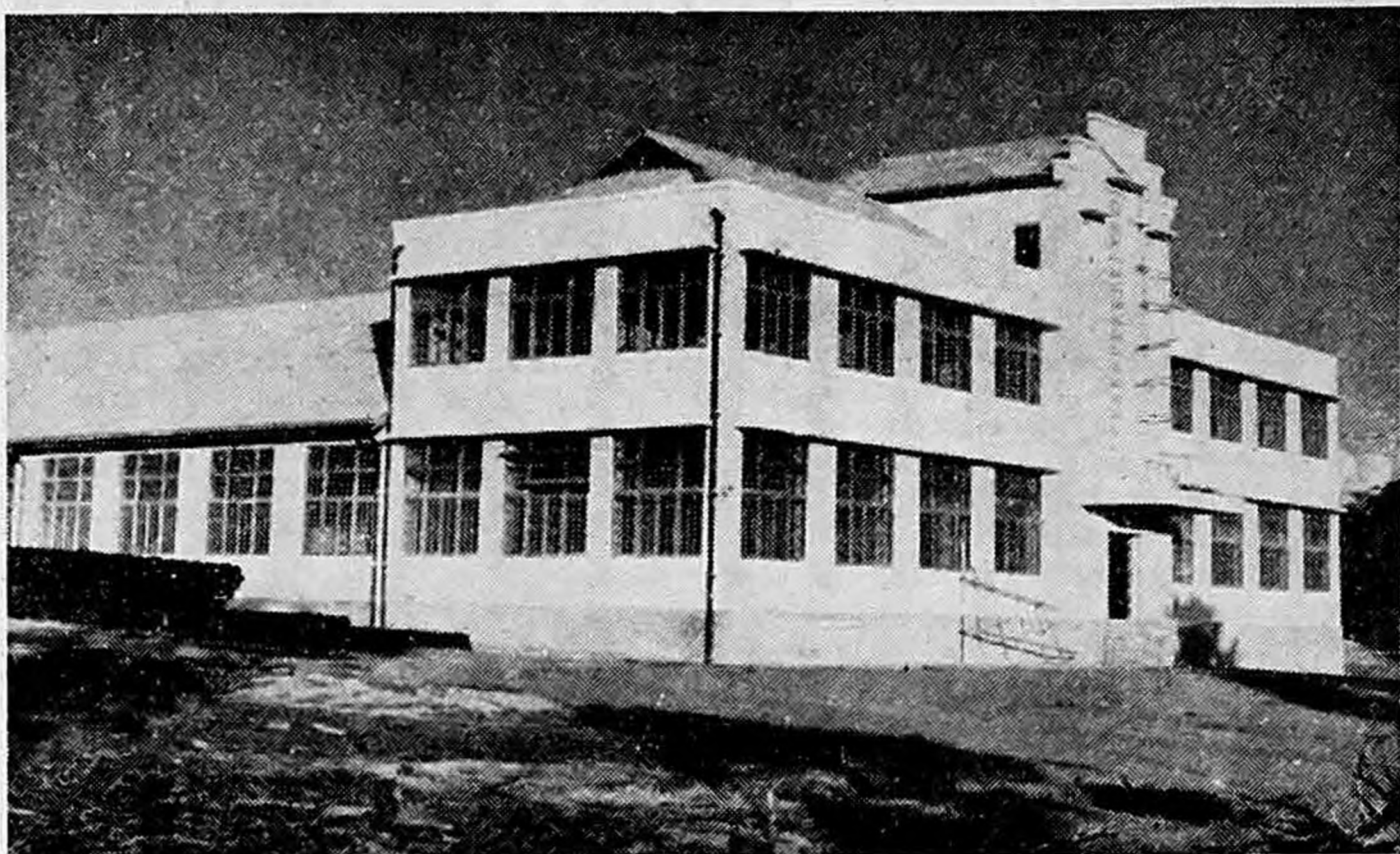
The Opening Ceremony of the Tipitaka-dhara Selection Examination at the Dhammayon (Preaching Hall) in the Thāthana Yeiktha, Rangoon.



## Printing Department Report

Progress Report on the Working of the Printing Department of the Union Buddha Sasana Council for the period from the 15th May 1953 to the 15th November 1953.

The Printing Department of the Union Buddha Sasana Council was formerly located at the Thāthana Yeiktha, 16, Hermitage Road, Kokine, Rangoon, and whilst there the machinery and the materials required for the printing works were procured and stored, and all the preliminary preparations in that connection were made. When the Council's Printing Press Building at Yegu was nearing completion, the Printing Department was removed to the new premises early in August 1953. Immediately thereafter, the printing machines and the accessories which were offered by the Committee for a Free Asia were brought from their storage places, and the setting up of the machines was commenced. With the help of Mr. J.V. Stanton, Printing Expert, the work was completed at the end of August last, and was ready for trial. An electric installation has been made at the Press Building, but as the current received was below the voltage capacity required to drive the machines, three transformers had to be employed. Of these two could be obtained from the market, but the remaining one had to be taken as a loan from the Government of the



Union Buddha Sasana Council's new Press Building near the Kaba-Aye (World Peace) Pagoda, Rangoon.

Union of Burma Printing Press. During the last week of September, all the machines were tested and adjusted, within a few days, the work was completed and all the machines were in proper working order.

The machines given by the Committee for a Free Asia include a Super Casting machine, which has started work since September last, and is casting quads, spaces, leads and furnitures for printing Pali works. It is also expected that by the end of November 1953, some more machines presented by the Committee for a Free Asia will be arriving here.

The Press now has a sufficient number of employees to run the huge printing works at Yegu, and there is an Officer in Charge

of the Printing Works with his office staff.

Papers required for printing the Piṭaka Books, book covers and book-binding materials have been purchased in April last by calling tenders. Up to the present we are in receipt of 350 tons of white printing papers and 70 tons of straw boards. 47000 yards of cloth for book covers have been ordered from a London firm for supply, by instalments and it is expected that the first consignment of 10000 yards of this cloth will be arriving by the end of November 1953.\* Other book-binding materials have been ordered for and they are expected to arrive here in time.

As there was no place for storing 350 tons of paper and 14 tons of straw boards, they have had to be kept in the Press premises, thus leaving a very limited room for the compositors and bookbinders. It was therefore found expedient to build a storage godown near the Press Building, and the necessary preparations for building the same have been made. The godown building is expected to be completed shortly.

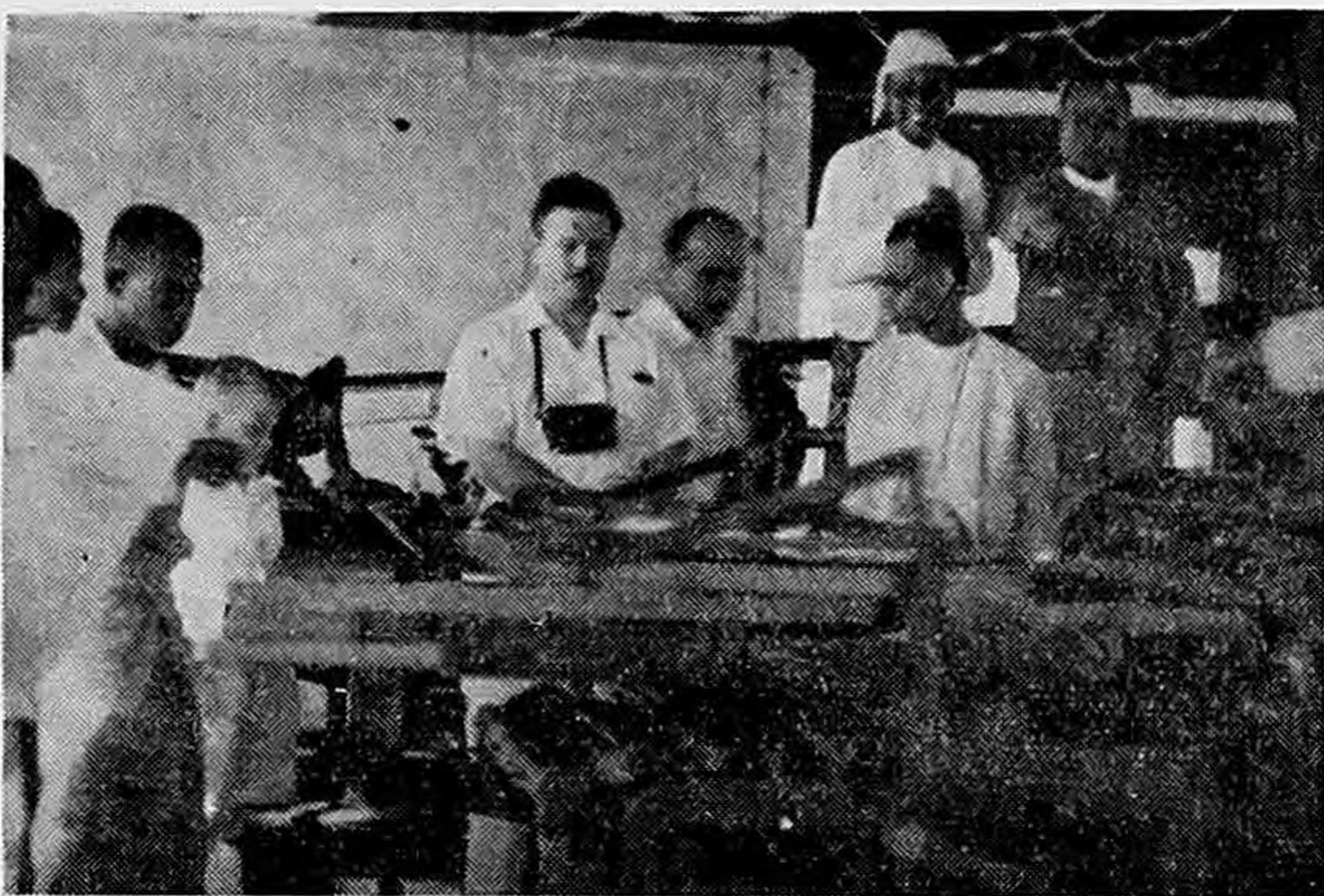
At present there are only two printing machines, and they are not sufficient to print all the Pāli Texts, so as to finish the same within the space of two years. Two more Double Demy size machines have therefore been ordered and they are arriving here by the end of November 1953.

In order to give enough work to 50 compositors, we have already ordered 12000 lbs. of Pāli types in Burmese characters. We have in stock about 5900 lbs. of Burmese types, and also ordered for other types required for printing Piṭaka Books.

During the first week of October 1953, we received a copy of the finally re-edited book on "Pārājika", which is one of the Five Vinaya Books assigned for the First Session of the Chaṭṭha Sangāyanā. We immediately began to compose this with the help of seven editors and three sub-editors. When the Press was formally opened on the 25th October 1953 by Thado Thiri Thudhamma Sir U Thwin, the first form of the "Pārājika" Pāli Text was printed at 7 a.m. on that day.

Up to the time of writing this report, 268 pages of the Book have been printed and sent to the Proof-reading Mahātheras for final proof-reading. 96 pages have been finally compared and returned, and of these 64 pages have been finally printed. Some 400 more pages are being composed so as to finish the First Vinaya Book. As the number of copies to be printed has been raised from 3000 to 5000, some more hands are needed.

\* This has now arrived.



In the Press room. The late Mr S. V. Stanton is in the centre of picture.

## Why Are You Not Famous?

A learned man may not be famous because he is lacking in one of the special qualities. Although a person is wise, he may not be famous, prosperous or successful only because he is, in fact, lacking in some of these qualities. If an individual is facing this difficulty or if he sees that others who are not as qualified as himself are getting on well, he often becomes pessimistic and thinks that the world is not treating him fairly. The thing to do in this case is to find out his own shortcomings. Once he finds out the defects in himself, he must try to remove them. Once he is fully qualified in every respect, he will automatically be famous in the village, the district and then in the world at large.

A famous person must indeed have good qualities. What are they? He will really be armed with some of these qualifications:—Saddhā (faith), Sīla (morality), Suta (knowledge), Sāga (Character), Khantī (Patience), Soracca (meekness), Nivāta (respect), Nimāna (humility) or Paññā (wisdom).

Your duty is to find out these qualities and emulate the prosperous. This is a world where action and reaction are equal. In other words, "You cannot take out of life more than you put into life".

Mohnyin Pandita.

Translated from "The Light of Buddhism" Vol. I, No. 1.



## “Honouring Those Worthy Of Honour”

Pūja ca pūjaniyaṇam.  
etam maṅgalam uttamam.

In the days of alien rule, no titular honours could be given by Burma to worthy personages of other countries though the people of Burma in their heart kept that homage and devotion they always lavish freely on the really worthy to whom it is due.

It is one of the great Blessings, auspicious and productive of happiness here and hereafter to “Honour those worthy of honour” and now that Burma is free and Independent, the Government of the Union, recognising the great attainments and the worthy qualities of a great Mahāthera of Ceylon have now bestowed on the Venerable A.P. Buddhaddatta, the high title of “Agga Maha Pandita” “Most Worthy and Learned One”, a title reserved for the Mahātheras whose dignity, learning and nobility shine out as the waxing moon as it reaches its zenith.

The Venerable Agga Maha Pandita A.P. Buddhaddatta Mahāthera of Aggarama, Ambalangoda, Ceylon was born in 1887, and became a samanera at the age of 12, under Ven. Dhammadhara Thera. After three years of study under him visited Burma in 1903, and studied Abhidhamma and Burmese language at Konhat near Moulmein. After two years, returned home and again came to Burma at the end of 1906, and after completing studies returned home in 1911.

Compiled a booklet “First Steps in Pāli Conversation” in 1908. Again came to Burma on a pilgrimage with some other

monks in 1925. Went to Switzerland in 1928 at the request of people there, and after five months visited Germany and England and returned home at the end of the same year.

### Works and Editions

1. New Pāli Course I, II
2. Higher Pāli Course
3. Aids to Pāli Conversation and Translation.
4. Pāli-English Dictionary
5. English-Pāli Dictionary (in Press)

### Edited for the Pāli Text Society

1. Nāmarupapariccheda
2. Abhidhammavātara
3. Vibhaṅgaṭṭhakathā (in full)
4. Niddesaṭṭhakathā (in full)
5. Vinayavinicchaya & Uttaravinicchaya

### Edited in Ceylon

1. Apādānapāli
  2. Visuddhimagga
  3. Kalyani Inscriptions
- Translated into English
1. Dhammapada

### Translated into Sinhalese

1. Travels of Huen Tsiang

Not less than 10 volumes in Sinhalese language on religious and historical subjects.

The following are the Qualifications for the award of the title of Agga Maha Pandita.

(1) To be well conversant with the Text, its Commentaries and Sub-commentaries.



(2) To be always teaching his disciples the Text, its Commentaries and Sub-commentaries.

(3) To attain at least 20 Vassa.

(4) To have a reputation of being well conversant with the Tipitaka and Buddhist Literature.

(5) To be highly virtuous.

The whole country rejoices that one so worthy as Venerable A.P. Buddhaddatta has had this title conferred on him.

## Another Blind Bhikkhu Gives Light

In our last issue we gave an account of the remarkable achievement of Sayadaw U Pañña Vamsa who has invented a Braille system for teaching to others handicapped as he is, so that they will be able to read and expound the Tipitakas.

That blindness, though a dreaded handicap, can be a means of enlightenment of oneself and others is shown by the example of Sayadaw, U Nyāninda of Kyet-che-chaung, near Zigon.

A pious child of a pious family, he became a Sāmanera while yet young and was ordained a Bhikkhu in his 20th. year. After his 12th vassa his teacher trained him for public preaching and during this time he was much struck by the fact that devotees were spending time, money and effort at personal sacrifice

for preaching occasions. He determined to give of his best, therefore. However, a few years later, it was his Kamma to lose his eyesight, in spite of all efforts to save it. He then discontinued preaching for some years but continued teaching a few disciples.

This group increased and as the circle widened he began to reflect that he should not relax his efforts due to blindness. He took consolation from the story of Cakkupala and concluded that sight is not lasting, the five khandhas are not lasting and by desiring what is not lasting we shall never escape from suffering but shall always meet it. The Buddha taught the way out, the Enlightenment that leads to Nibbana.

He recalled the years he had spent studying Vinaya, Sutta and Abhidhamma at his

first monastery and the later years spent in studies in Saku monastery of Mandalay and his own preachings on Vipassana.

The account of Sayadaw U Nyāninda's Teachings has been very kindly written for us by U Ba Maw of Nattalin, a most zealous Buddhist whose Dhammaduta work extends far and wide. We owe the photograph and our account to him and to U Ohn, Station Master Nattalin.

### THE BLIND BHIKKHU

BY U BA MAW

“The people of Nattalin crowned the Tazaungdine festival with the preachings of the blind monk Sayadaw U Nyāninda (55) of Kyet-che-chaung, three miles west of Zigon. His sermons cover diverse grounds: from domestic duties to the flight of Nibbana, and he has a message for little girls and boys, young people and old, sons and daughters, husbands and wives, parents and grandparents. His talks bristle with wit and humour ever enlivening. His voice is resonant and rhythmic. He has, right in his front, a galley of wooden tokens which represent symbols of life from Apaya to Nibbana, so adjusted on a rail as to be slidable either way (except of course the one for the Supreme Ultimate which is dead fixed), and he manipulates these pieces to illustrate his meanings; and at his back, high above are drawings on a long piece of white sheet.

He has already been booked for many places in the district and would scarcely have any rest till the next lent comes. It is a pity that such a talented person should lose his vision but it seems that the physical loss is compensated by the development of wit.

The one valuable service he has been doing is for the harmony and good-will among different sections of people, and he ever endeavours to remove their misunderstandings.”



The Blind Bhikkhu of Zigon delivering a Discourse on the Buddha-Dhamma.



# The Samsāyana MONTHLY BULLETIN

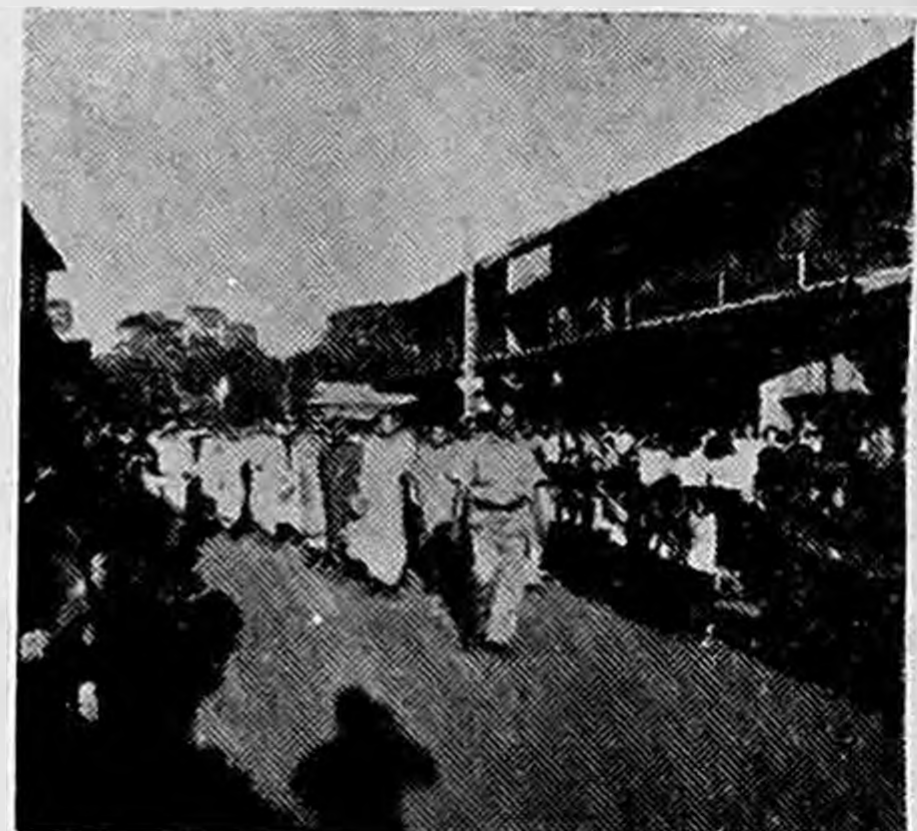
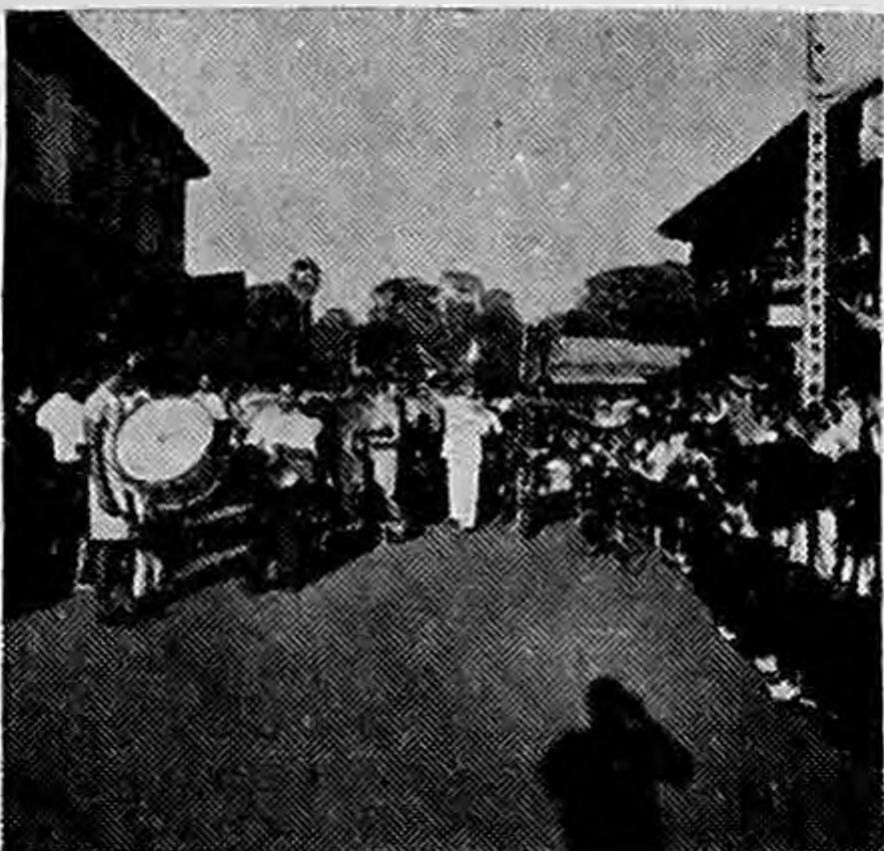
Vol. I No. 10. R. No. 238.

FEBRUARY 1954

Price 25 Pyas.

NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMBUDDHASSA.

VENERATION TO HIM, THE MOST EXALTED, THE PURIFIED, THE SUPREMELY  
ENLIGHTENED BUDDHA.



## Thai—Burma

## Buddhist Brotherhood

THAILAND AND BURMA, working together with Ceylon and the other Buddhist countries in the Sixth Great Buddhist Council are building as well as a bulwark against the rising tides of materialism, which Buddhism has already begun to stem in Asia, a Buddhist brotherhood which we pray will endure forever.

As children of the Buddha, we are brothers who should grow closer day by day. May our unity in this great work give us the united strength to ever help each other where help is needed.

The above pictures show Thai and Burmese bhikkhus paying their homage to the Omniscient Buddha in opening a Meditation Centre at Wat Manithadithaka-pitharama Monastery, Utaithani, Thailand.

See story on Page 9.



# Bodh Gaya Temple Affairs



Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union and Vice-President, Union Buddha Sasana Council, Rangoon.

## 1. Introduction.

Accompanied by my wife Daw Saw Tin and by U Ba Thaung, Registrar of the Supreme Court, I left Calcutta on the night of the 18th December 1953, reaching Gaya the next day at about 5 a. m. At the station we were greeted by H. E. Maha Thray Sithu U Kyin, Burmese Ambassador in India, the District Magistrate of Gaya, the Additional Collector of Gaya, Police Officials and High Court Advocates of Gaya.

Although the District Magistrate of Gaya should be the *ex-officio* Chairman of the Committee, under Section 3 (3) of Bihar Act XVII of 1949 (The Bodh Gaya Temple Act, 1949), he being a non-Hindu, the Provincial Government had to nominate the Additional Collector of Gaya as the Chairman of the Committee.

Thanks to H. E. U Kyin, an arrangement had been made for an informal meeting at the Inspection Bungalow where we put up temporarily. At about 9 a. m. on the same date, the District Magistrate of Gaya, the Additional Collector of Gaya, who is the Chairman of the Committee, and Bhikkhu Jagadish Kashyap, who is a member of the Committee, assembled at our Bungalow and we discussed various matters relating to the Bodh Gaya Temple.

## 2. Properties not yet entrusted to the Committee.

In the course of our discussion it was

revealed that the following properties on the Temple land have been excluded from those handed over to the Committee by the Mahanth :

- (1) Three Ossuaries of the Mahanth.
- (2) Panca Pandava Temple.
- (3) Annapura Temple, where the idol of Latchmi is kept.
- (4) A pit measuring 3 feet by 3 feet, known as (Hawankund), lying just below the west end of the Bo Tree.

The three Ossuaries, Panca Pandava Temple and Latchmi Image Shed are lying to the north and east of the path leading to the eastern entrance of the Bodh Gaya Temple. The Ossuaries of the Mahanth were erected at a later period and it is much to be lamented and regretted at the presence of all these in the precincts of the Bodh Gaya Temple and that the same have been excluded from the properties handed over by the Mahanth to the Committee. Although the exclusion of these Ossuaries is not of much concern, the exclusion of Panca Pandava Temple and Latchmi Image Shed from the properties to be entrusted to the Committee is a matter of some concern. In fact, they are Buddhist images and not those of Hindus as claimed by the Mahanth.

Just outside the temple compound and divided by a foot-path, there lies a brick Rest House donated by the late King Thibaw of

Burma and I was informed that this also has been excluded. This also is a matter of great regret. When I visited this place previously I found that it was used as a Free Dispensary; but as the Mahanth has now rented it out it has become an office headquarters.

Not only that : the Burmese Rest House situated to the west of the *vihāra* (Bodh Gaya Temple), and built by the late King Mindon for the use of Burmese pilgrims, now falls within the Mahanth's compound, and the same is not in its original form now. Nearby there are inscriptions concerning the late King Mindon's contributions. It is a serious matter that these are excluded from the properties entrusted to the Committee.

I am of opinion that the Buddhists should take a step further to get back all the above except the Ossuaries from the hands of the Mahanth and entrust them to the Committee.

## 3. Constitution of an Advisory Board : Burma's Position.

Section 15 of the Bodh Gaya Act says that the Provincial Government of Bihar may constitute an Advisory Board, the majority of the members of which shall be Buddhists who may not all be Indians. No such Board has been constituted by the Provincial Government and the Committee opines that it is the concern of the Provincial Government. So the matter is still hanging.

In this connection I gave the following suggestions to the Committee :

1. True, the Provincial Government of Bihar is the final authority to constitute an Advisory Board, but unless the Committee takes the initiative, the matter will never be finalised.

2. In taking such initiative, the Committee should not fail to suggest to the Provincial Government to have wider representation from Burma, Ceylon and Thailand—the Buddhist countries. Then only will the Committee have help from all Buddhist countries through the Advisory Board, and the Committee will be able to discharge various duties befitting the glory and grandeur of the Bodh Gaya Temple. Otherwise, it cannot expect to carry them out on any elaborate scale.

The chairman and the members of the Committee agreed with me and they promised to place the matter before a full meeting of the Committee.

The inclusion of representatives from the Union of Burma in the contemplated Advisory Board is our immediate concern, and I would urge the Union Buddha Sāsana Council to take up the matter and negotiate with the Committee and the Bihar Provincial Government.

## 4. My suggestions to the Committee.

At the discussion, the Chairman and the members of the Committee made me understand that the first thing to carry out is the matter of putting a brick enclosure round the Bodh Gaya Temple including the Mucalinda Lake.

In connection with this matter I referred to the map and suggested :

(1) On either side of the path from the Temple to the Lake, there are lands belonging to private persons. The path itself is narrow and if private lands are fenced off the brick wall would be zig-zag, and the expense would be more than the compensation to be paid to the private persons, in case their lands are acquired by the Provincial Government. The Committee should urge the Government to acquire the required lands and hand them over to the Committee so that a rectangular enclosure can be made. The lands to be acquired by the Government are plot Nos. 949, 950, 1082, 1083 and a portion from plot No. 1084.



(2) After the acquisition of the above lands by the Provincial Government, I may be informed as to how the enclosure will be constructed and also the estimated expenditure per portion. The cost of each compartment being very little, a lot of donors would come forward.

Moreover, I gave the following suggestions in the interest of Buddhists :

- (1) To have mosaic work of goldfoil and glass on the plinths on which the Buddha images stand, and on the backing thereto.
- (2) The ceiling and wallings of the Gandhakuti Vihāra in which the Buddha Images are kept to be gilded.
- (3) The floor of this Gandhakuti to be covered with marble tiles.
- (4) To restore to the original form all the images, mosaic work, etc., that are either damaged or ruined.
- (5) To make estimates for such repairs and reconstructions.
- (6) After the necessary repairs, to gild the vase-like pinnacle of the *cetiya*.
- (7) To paint yellow the whole of the Cetiya except the pinnacle; but in order to make the images and mosaic works prominent these should have back-grounds in a different colour.

The chairman and the members of the Committee accepted my proposal, and they promised that they would place these matters before the Committee meeting which they understand is to be convened in January 1954 and also that if my proposals be accepted by the Committee, they would send the estimates of all these to me.

The reason why I had given the above proposals to the Committee is that when the Buddhists come to realise that Buddhists have a voice in the Bodh Gaya Temple affairs, many philanthropic donors would come forward readily. Even now, I am given to understand that a certain donor from Burma intends to offer an electric installation at the Temple's precincts at a cost of one and a half lakhs of rupees. In that case, he would be a rival to another Ceylonese lady donor who first promised to donate Rs. 10,000 towards the same. Also there appears a Burmese donor who is going to stand an expenditure from Rs. 20,000 to 50,000 on the repairs of Ratanaghara.

#### 5. To give place to the Union Buddha Sasana Council.

Occasion now arises to include the following in my report :

The Union Buddha Sasana Council intends to negotiate with the Provincial Government of Bihar and the Temple Committee for the Bodh Gaya Temple, and in the event of doing so, in order that the Bihar Government or the Bodh Gaya Temple Committee may give due consideration to the Union Buddha Sasana Council, the intending donors from Burma should consult the Council and make their respective donations through the Council which would also make all the necessary arrangements for them.

#### 6. Draft bye-laws of the Committee.

Under Section 17 of the Bodh Gaya Temple Act, 1949, the Committee, with the previous sanction of the Provincial Government may, from time to time, make bye-laws to carry out the purposes of this Act. Ven. Bhikkhu Jagadish Kashyap has drawn up a draft of the bye-laws to be submitted to the Committee. He has given me a copy of the same and I am now studying it.

#### 7. Changes to be made in the personnel of the Committee.

The Committee has sat only once. When I enquired about the delay in convening another meeting, the District Magistrate of Gaya and the Chairman of the present Committee told me that one of the Committee



Bodh Gaya Temple.

members who is a resident of Gaya has become a Member of the Legislative Assembly and is now practising law at New Delhi. Moreover, some members are out of the district of Gaya. They also informed me that arrangements are now being made for substitutes.

#### 8. Hindu idols inside the main tower.

After the meeting, I gave the following additional suggestion to the Committee.

The Hindu idols now standing on both sides of the Buddha image inside the main tower should be removed to the relevant Hindu Temples.

In this connection I should like to say that our Hindu friends should realise the following fact :

The reason why the management of the Bodh Gaya Temple has been handed over to the Committee comprising Buddhists and Hindus is that the Mahanth and his predecessors had managed the affairs of the Temple for a very long time, and that the Hindus regard the Buddha as the incarnation of their God Vishnu and thus pay their respects to Him. Therefore, the Hindus can worship the Buddha as one of their Hindu Gods, and the Temple is not the place of worship for any other Hindu God.

Only when the members of the Committee and the Hindus see the above facts in their proper perspective can the Buddhists and Hindus go hand in hand in managing the affairs of the Temple and in visiting the Temple for the purpose of paying homage to the Buddha. If the Hindus desire to keep other Hindu idols in the Temple on the pretext that they are allowed to pay homage to the Buddha as one of their Gods, it would be against the aims and objects of the Act. The Committee of management as well as the pilgrims will meet with dissatisfaction.

#### 9. The Buddha Images within the Mahanth's Compound.

On the evening of the day on which the meeting was held we visited the Mahanth's monastery where the Mahanth and his followers gave us a cordial welcome. One of his followers then showed us all the buildings within the compound. When we arrived at a compound where the caves of the Hindu God Shiva stand, I noticed two Buddha Images lying on the outside cemented wallings of the caves. Each of these images are about 30 inches high. Of these one is of emerald colour and is a bit damaged at the base. The remaining one looks very beautiful and graceful, and is like the one we find in Kyaik-maraw near Moulmein. The very fact that these images are lying on the out-

side of the caves and exposed to wind and weather shows that the Mahanth does not look after them properly.

I have advised the people there to get them back from the Mahanth either by way of gift or purchase and keep them in the main Temple.

#### 10. My suggestions to the Maha Bodhi Society.

Some news reporters from Gaya were present at our meeting at Bodh Gaya and my suggestions appeared in some of the papers.

I had also mentioned a summary of my suggestions at a Tea Party given to me by the Gaya Bar on the 21st. December 1953 at 5 p.m.

Also at a Party given in my honour by the Maha Bodhi Society of Calcutta in their premises at 5.30 p.m. on the 5th January 1954, I also mentioned all the suggestions I gave at Bodh Gaya.

The reason why I did so is that the Maha Bodhi Society has taken great interest in the Bodh Gaya Temple affairs and moreover, Shri Devapriya Valisinha, General Secretary of Maha Bodhi Society of India is also a member of the Bodh Gaya Temple Management Committee. He was pleased with my proposals and promised to place these matters before the next Committee meeting.

#### 11. New Burmese Rest House (Monastery) at Bodh Gaya.

The rest houses for the pilgrims near the Bodh Gaya Temple are :

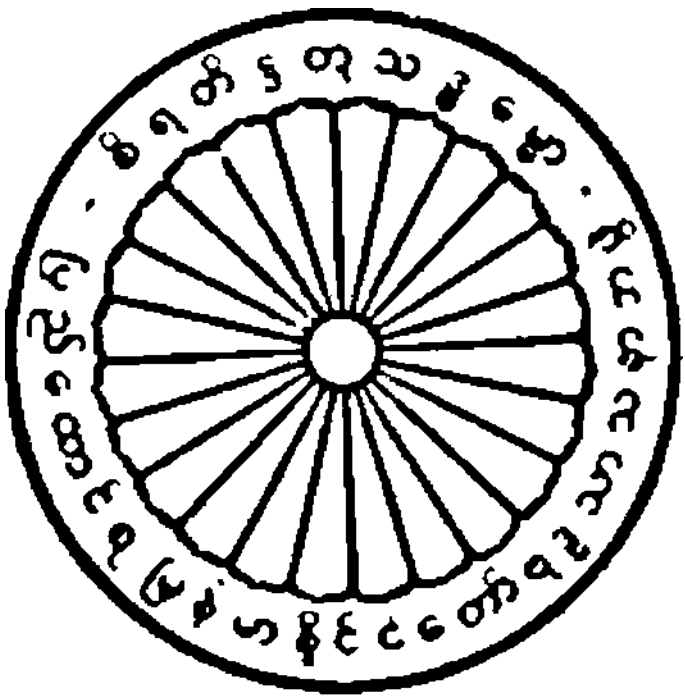
Bodh Gaya Dak Bungalow, Maha Bodhi Rest House, Bodh Gaya Chinese Temple and Rest House, Birla Dharmasala and Burmese Monastery.

The Burmese Monastery stands at a distance from the Bodh Gaya Temple and was built by some Burmese donors on the land now occupied by the Burmese leader-Ba Gyi Ba Pe. This building is two-storeyed and the upper flat has not yet been completed. The presiding Thera told me that a certain donor desires to send a donation of Rs. 50,000 to him but the Pakistan Government has not yet allowed him to do so.

On my return to Rangoon I referred the same matter to Ba Gyi Ba Pe. He told me that he is going to extend the building and that arrangements for the same have been made in consultation with U Tin, a civil engineer. I believe that very soon we will see a very grand building on this land, to the pride and honour of the Union of Burma.

The present presiding Bhikkhu is Ven. U. Ottama, who has 30 Vassas to his credit. He has been in India for the last 18 years, the last five in this monastery.





THE SANGAYANA

FEBRUARY 1954

In a recent visit to Buddhist places in India, Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union of Burma and Vice-President of the Union Buddha Sasana Council used his trained legal mind and acute powers of observation to good advantage in the service of Burma. He found that much of the wealth lavished by Burma in India, from the time of the Burmese kings, has been ill-spent and is even now, some of it, enriching the coffers of those who, to say the least, held from Buddhists for so long even access to the Holy Places. He has made valuable suggestions anent the representation of Burma, Ceylon and Thailand on the Advisory Board of the Bodh Gaya Temple. Let us hope that, since Bodh Gaya is morally the property of Buddhists of the world, that the Provincial Government of Bihar will take steps to implement the relevant provision of the Bihar Act and will see that the Theravadin Buddhist countries have adequate representation. It is for the citizens of Burma to watch eventualities here with keen interest.

Burma, a sanctuary of Buddhism when India was deprived to a great extent of the Noble Teaching, has been looked on as a "Golden Land" for that reason and because of the richness of all of Burma and the munificence of the Burmans who, venerating the birth-place of the Buddha have lavished their wealth for centuries in gifts to those Holy Places where the Buddha lived.

In the Mahāparinibbāna Sutta the Buddha pointed out such places as Bodh Gaya as places pilgrimage to which would earn high Merit.

During the centuries, many thousands, many hundreds of thousands, of pilgrims have visited the Buddhist Holy Places in India and they have donated to Buddhist shrines in India following the example of the pious Kings of Burma (and have spent in pilgrimages to such spots) many thousands, many hundreds of thousands, of pounds, many crores of rupees.

Now there are two viewpoints in the Buddhist attitude to giving which are dissimilar but not at all mutually exclusive or even antipathetic.

The first is that all giving is good and that 'tis the giving and not the gift or the object of the gift that is important. This is true and remains true.

But there is another angle : a gift to a Buddha is more meritorious than a gift to an ordinary man. In other words, the more worthy the object the more Merit accrues. For Buddhism is the Teaching Supreme of reason and common-sense. \*

Gifts to keep up the shrines at the fount of the Noble Doctrine, to help to keep alive in men's minds the Teaching, are more worthy than gifts that will be misused or disregarded by the recipients or, worse still, used to propagate Micchāditthi.

Burma must consider, and individual Burmans must consider, that representation on a special Body, or some guarantee that that special Body really will utilise well the resources obtained from time to time from Burma is desirable in view of Burma's great contributions.

\* All this is set forth in the *Dakkhina Vibhanga-Sutta* of the *Majjhima Nikaya*.

## Correspondence

International Academy of Indian Culture,  
Nagpur, India.

23-1-1954

Editor,

DEAR UPASAKA,

Thank you for your reply dated 2nd January 1954. I am herewith sending you nine Rupees by M.O. for subscriptions of "The Light of the Dhamma" and of "The Sangayanā" from first January 1947 up to date.

I also want to help your journal with some news, but I cannot do it because I am now a very new student in English language. I am always reading Buddhāsāsana in Cambodian language—I am to inform you that we have many societies in our country. We publish them by our language only, not in other language. All Cambodian Bhikkhus are proficient in Pāli language. We are keeping this language as the State language.

The King said "Buddhism is the State Religion." He also was a Bhikkhu—So I came to India to study other languages to complete my learning. The Ceylonese Bhikkhus say: "Where there is Pāli, there is Buddhism".

Jotāṣiṇa Mahāthera, the head of the monks in Cambodia who came to Burma last year by the invitation of Burmese Government is the scholar in many languages. I think that he is known to you. He is the Master of my Society.

We are now very busy in our "Tipitakas" for the Chātṭha Sangayanā in your country in this year. At that time there will be many people coming from Cambodia to Burma.

I had written some news in Pāli about education of Buddhāsāsana and Pāli language in Cambodia. I am also herewith sending it to you to publish in your country by any journal. Its title is "Kambujaratthe Buddhāsāsana". I dare send this Pāli article to you because I know that in Burma there are so many Pāli scholars. If you can translate into your language or into English, then that is better, as you like.

Here are also a few Buddhists. I, who am a Bhikkhu, am alone in this state, not a local Bhikkhu.

With love in the Dhamma,  
Bhikkhu K. K. Thitappāṇo.

## KAMBUJARATTHE BUDDHASASANAM

Buddha's Sasana in Cambodia.

(Translated from Pali.)

I am a Cambodian Bhikkhu, who leaving his own native country went to India to learn various languages. India is the birth place of Buddhism and has full "mangala."

Cambodia lies to the east of the Union of Burma. To the west of it, there lies Thailand. On the south there is an ocean, and on the north it is bounded by the kingdom of Laos. In Cambodia there is an ancient town by the name of Nagaravatta.

Phnom Penh is the capital of Cambodia and the Buddha's Sasana flourishes there. There is a Pāli Superior School supported by the Government. Also there are 248 Schools for studying Pāli before entering the Pāli Superior School, and Schools for studying Buddhism only. The students are taught in Dhamma and Vinaya and about 3000 sāmāneras and laymen pass from these Lower Pāli Schools every year. After staying four years in the Lower School and on passing the Final Examination, the students are allowed to study in the Pāli Superior School.

The Pāli Superior School was established in 2457 Buddhist Era, and it is now 40 years old. It has been supported by the Government, and on account of its presence in Cambodia, the Buddha's Sasana shines as ever.

There is also a Buddhist Society founded by King Mantiya long long ago, named "Buddhist Institution." Also in 2481 Buddhist Era, another Buddhist Association was established in Cambodia. It lasted only for five years. Again in 2492 B.E., another Society under the name of Buddhist Society of Pāli Superior School Students was formed. In the year 2493 Buddhist Era also, His Holiness Jotāṣiṇa Mahāthera and other delegates attended the World Fellowship of Buddhists Conference in Ceylon.

On their return to Phnom Penh from Ceylon, the Sinhalese Buddhists and other Buddhists in Phnom Penh founded an organisation under the title of "Buddhikasa Māgama Bibhavaloka Majjhimaṇḍala Bhūmibhāga Kambujaratṭha," in short, "Bu, Bi, Ma, Bi, Ka."

There are five monasteries in Phnom Penh, and of these Wat Uṇḍaloma is the best and grandest. There the Sangha Raja of Cambodia now resides.

Thus the Buddha's Sasana shines incomparably in Cambodia. In future also we feel assured that the Buddha's Sasana would never wane but will shine there as it shone during the times of the Buddha.

By the true words of mine, may the Buddha's Sasana ever shine in this Universe!

Sd : Bhikkhu K. K. Thitappāṇo.

## THE SANGAYANA

### Rates of Annual Subscription (Including Postage)

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### THE SANGAYANA, A MONTHLY BULLETIN OF BUDDHISM.

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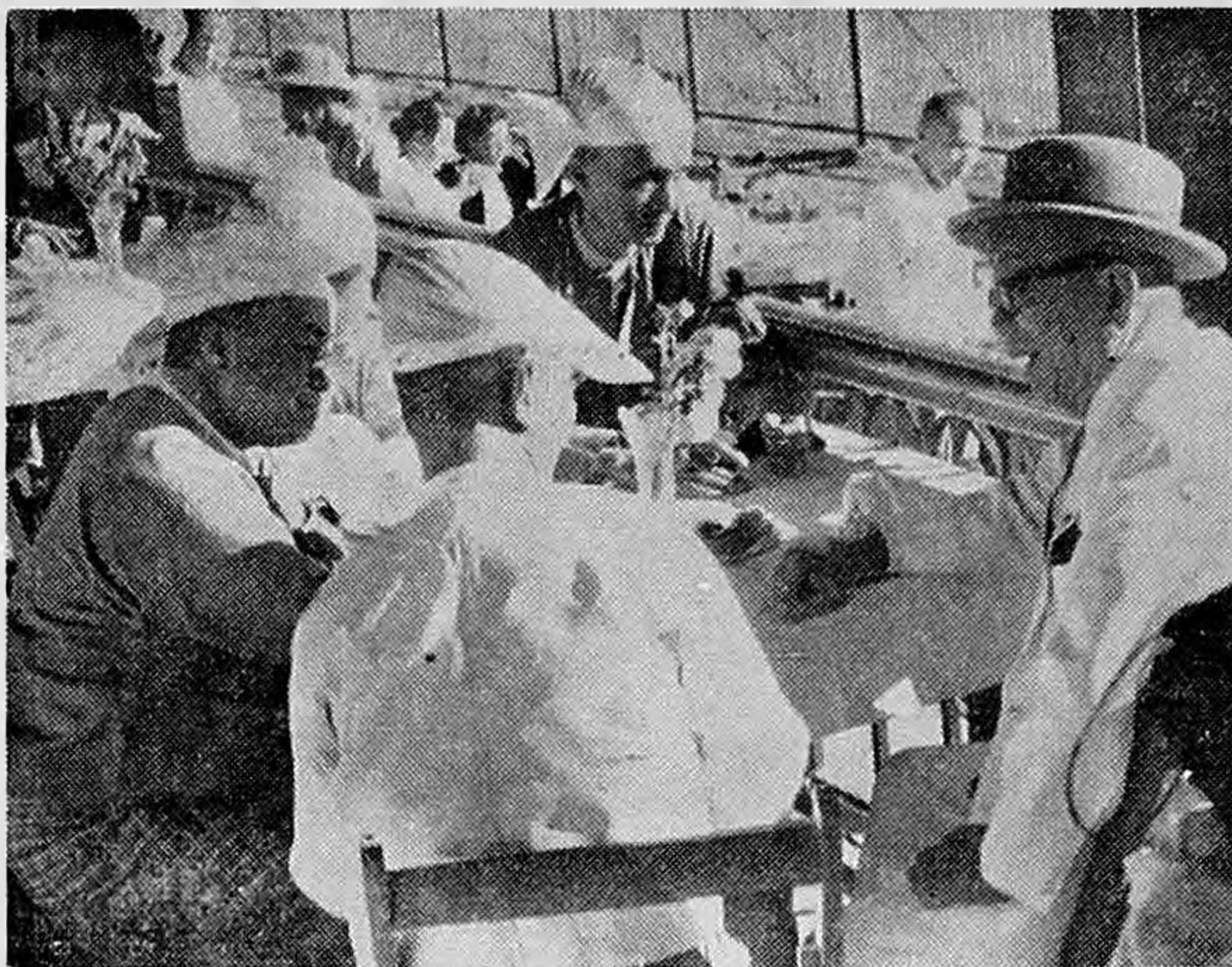


## Buddhist Munificence

An impressive ceremony was held at Aung San Stadium on the 29th January 1954, when Mr. Aw Boon Haw, the Tiger Balm King of Singapore offered to 10,000 aged and needy persons at the five gates of the Stadium under the supervision of the Chinese Merited Association of Rangoon. Among those present were Finance Minister U Tin, Attorney-General U Chan Htoon, Social Services Minister U Ba Saw, Mayor U Tun and a large gathering of people from various communities in Rangoon. The gifts comprised Kyats 10/- in cash, Kyats 10/- worth of clothing and toilet goods and Tiger Brand medicine.

The Honourable U Ba Saw in his speech said that Mr. Aw Boon Haw, a well-known newspaper magnate of Singapore, whose huge fortune had been made partly in Burma, is a very philanthropic person. Mayor U Tun also made a short speech eulogising Mr. Aw Boon Haw's charitable deed. The nephew of Mr. Aw Boon Haw, Mr. Aw Chien Chye made a reply on behalf of his uncle, thanking all the people present for their co-operation and collaboration.

It is in the great Buddhist tradition that wealthy persons act munificently and distribute their wealth in such fashion. Here in



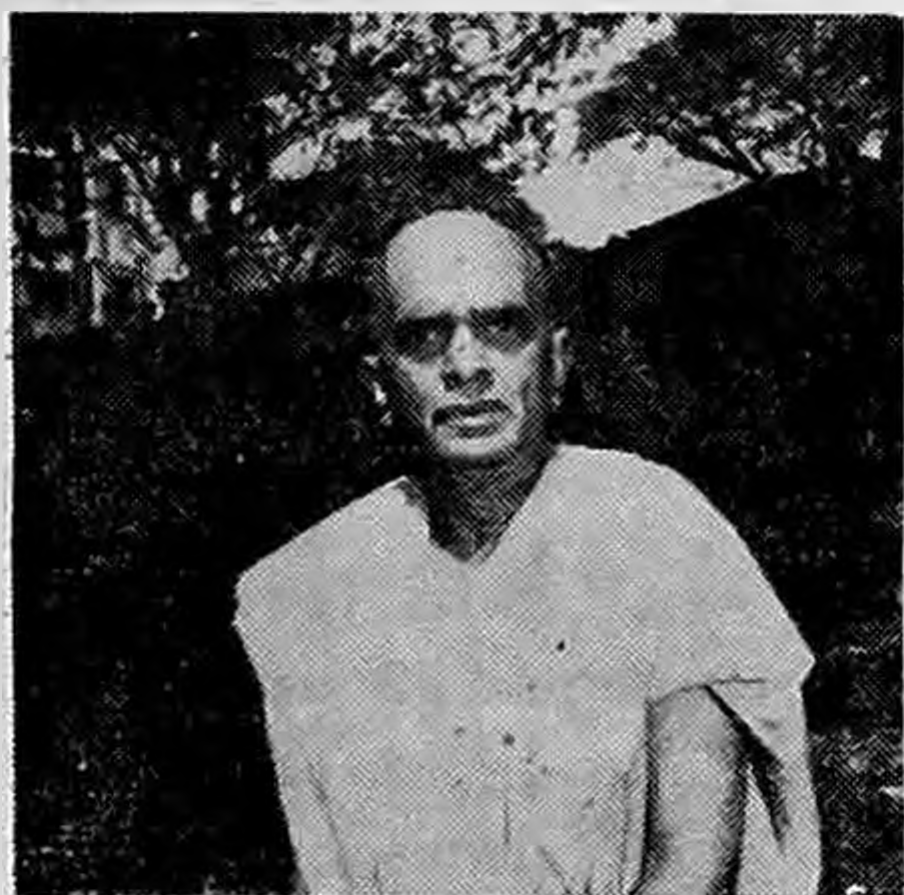
Alms-giving by Mr. Aw Boon Haw at Aung San Stadium.

this present time all the signs and portends of a Great World renaissance of Buddhism are threatened.

This is one of them. Just as in the days of the Omniscient Buddha there were Great

Givers, Jotika, Jatila and Anāthapindika who earned their right to a millinium of Bliss by large heart and beautiful spirit. So today we have Mr. Aw Boon Haw and all of Burma may say Sādhu ! Sādhu ! Sādhu !

## Eighty Million Buddhists in South India ?



Venerable Bhikkhu D. Sumangala.

By V.P.S. Maniar, President, South India Buddhist Association, Perambur, Madras.

In the year 1892 Pandit C. Ayodyadoss published a book to get redress to the depressed classes. In the year 1900 Col. Olcott, Pandit C. Ayodyadoss and Krishnasamiar went to Ceylon and became Buddhists by taking *Panca Sila* from Venerable Sri Sumangala Mahā Nāyaka Thero of Maligakanda Pirivena in Colombo. On their return to Madras they started the South Indian Sakya Buddhist Association in Royapetta in Madras in the same year. As activities went on a Buddhist Tamilian newspaper "TAMILIAN" was started for Buddhist propaganda. There were many converts to Buddhism and several Branch Societies were started in South India, viz :- Pudupet Y.M.B.A., Robertsonpet near Adyar, Seven Wells --- all branches in the Madras City, Vannivedu, Gudyatham, Ambur (North Arcot District), Conjeevaram (Kanchipuram), Walajabad, (South Arcot District), Marikuppam, Champion Reefs (in Kolar Gold Fields in Mysore State), Bangalore, Hoogly, Secundrabad, Thirupatur, also overseas in Natal and Zulu Land in South Africa and in Rangoon. Books were published by Pandit Ayodyadoss, viz :- Buddhist Catechism, History of Ambiga, Vishesha

Sangai Thelivu, Noodana Jathi Orpava Peedigai, Yathartham Brahmana and Vessa Brahmana Velakam, Harischandra, Nanda, Vinayagar, Thirukural Vorai and Aviar Kural, Buddharrathur Adhi Vedam, and other books.

In the year 1910 Pandit Ayodyadoss appealed to the Government to separate the Buddhists from others in the Census, and accordingly G.O. Order No. 956 was published in the Fort St. George Gazette of 8th December 1910. On an appeal made to the Madras Corporation, separate burial grounds were allowed to the Buddhists in Mylapore, Kolpauk, Agaram in Madras City. Those who worked with Pandit Ayodyadoss at the inception were Professor Luxmi Narassu, B.A. (Author of *Essence of Buddhism*, *What is Buddhism*, and *Study of Caste*), M. Singaravelu, B.A., B.L., Namavayam (Father of N. Sivaraj, B.A., B.L.), Professor G. Ranganathan, B.A., A.S. Mudaliyar, (Editor of *Indian Patriot*), Srimathi Sorpanesvari, C. Renganathan, Tamil Pandit G. Appaduraiar, A. P. Periyasamy Pulavar, M. Y. Murugesan (Sāsana Dayaka), Guruswamy Sāsana Dayaka, Raghavalu, Aiyakannu Pulavar, Hanumanthu Upasaka Villivakam Aiyakannu, Perambur Manikkam, C. Doraiswamy, C. I. Pattabiraman, C.S. Adhikesavelu, V.P.S. Maniar and Ponnu, R. P. Thangavelu. Pandit Ayodyadoss expired on May 5th 1914. After his death Professor P. Luxmi Narassu became the President.

The first Buddhist Conference was held in the S.I.A.A. Grounds in 1917 ; second was held in Bangalore, the third in Madras in 1927, fourth in Kolar Gold Fields in 1932, fifth in Madras 1945, and the sixth in Vellore in 1952 and seventh conference to be held in Hubly.

In the year 1927 all Buddhist Associations were amalgamated and the South India Buddhist Association was formed. A large piece of ground was obtained for Rupees two hundred and fifty from C. Sabanathan the owner, a Buddhist who sold it much below cost price, and the Transfer was made in the name of Sri Anagarika Dharmapala. The

building of the Mrs. Foster Memorial Hall was commenced and Sri Anagarika Dharmapala gave Two thousand five hundred rupees in all and the South India Buddhist Society and other sympathisers contributed over Four thousand Rupees, and the Foster Hall was completed. The land was seven feet deep from the ground level and by the assistance of the Buckingham & Carnatic Mills' Manager the whole place was filled up. Buddhists contributed labour and material.

In the year 1922 an Elementary Day School was started and the Buddhist activities commenced ; there were many converts. In the year 1923-4 Sri Anagarika Dharmapala sent the Ceylonese Bhikkhu N. Somananda, but soon after he left, the Buddhists remained without any guidance or assistance.

When Professor P. Lakshmi Narassu, the President of the South India Buddhist Association died in 1934, K. Brahmachari, M.A.L.T., was elected President, and Ven'ble Bhikkhu U Thittila was elected President of the South India Buddhist Association in the year 1936, and did most valuable service both in the educational and religious fields. Since the departure of Ven. U Thittila to England, the Buddhists had no proper guidance and they managed their affairs as best they could. During recent years M. Damoderanar did much for the Buddhists as President of the Association in 1953 when V.P.S. Maniar was elected as President: he has been Vice-President and Secretary of the Association since its inception. In the year 1953 Bhikkhu D. Sumangala was sent to Perambur, Madras, to manage affairs. All the Buddhists are responsive and amenable to Bhikkhu Sumangala.

South India is a fertile field for Buddhist activities and we need able Dharmaduta Bhikkhus.

The crying need of the City of Madras is a Buddhist temple. May the Glorious Doctrine of the Buddha spread throughout South India and among its population of eighty million people. Buddhism once flourished in this country.



# Buddhism Review



Photo taken in 1910 with Burmese supporters and Pandit Ayodyadoss (in white turban), by South India Buddhist Association.

\* \* \*



Photo taken in 1938 with Venerable U Thittila, the then President of the South India Buddhist Association's Dramatic Club, on the occasion of his departure to England.

To

**B h i k k h u .**

**President,**

Sir,

We, the members of the al of indebtedness to you for your efforts to revive Buddhism elected as President of the South ago, you have been a source of the correct lines of activity. At School, the good and substantial management and advancement by one and all of us. To fugenerate days, in the face of difficulties is by no means an easy difficulties speaks volumes for perfect manners.

Efforts to revive Buddhism lamented Pandit C. Iyodhia De South India. Since that year and various other Buddhist c has evinced such selfless and un Buddhism in South India, as y four years, by your active participation among the down trodden Kolar, Wallajah, Wannivedu, centres of Buddhist activity, your example and by your readiness to Buddhists.

We sincerely regret your departure will deprive us of a stay in England you will do you in Great Britain and that you wish We wish you a safe and happy carry with your pleasant recol

M



# es in India

Madras, 7th May 1938.

hittila,

dia Buddhist Association,

PERAMBUR, MADRAS.

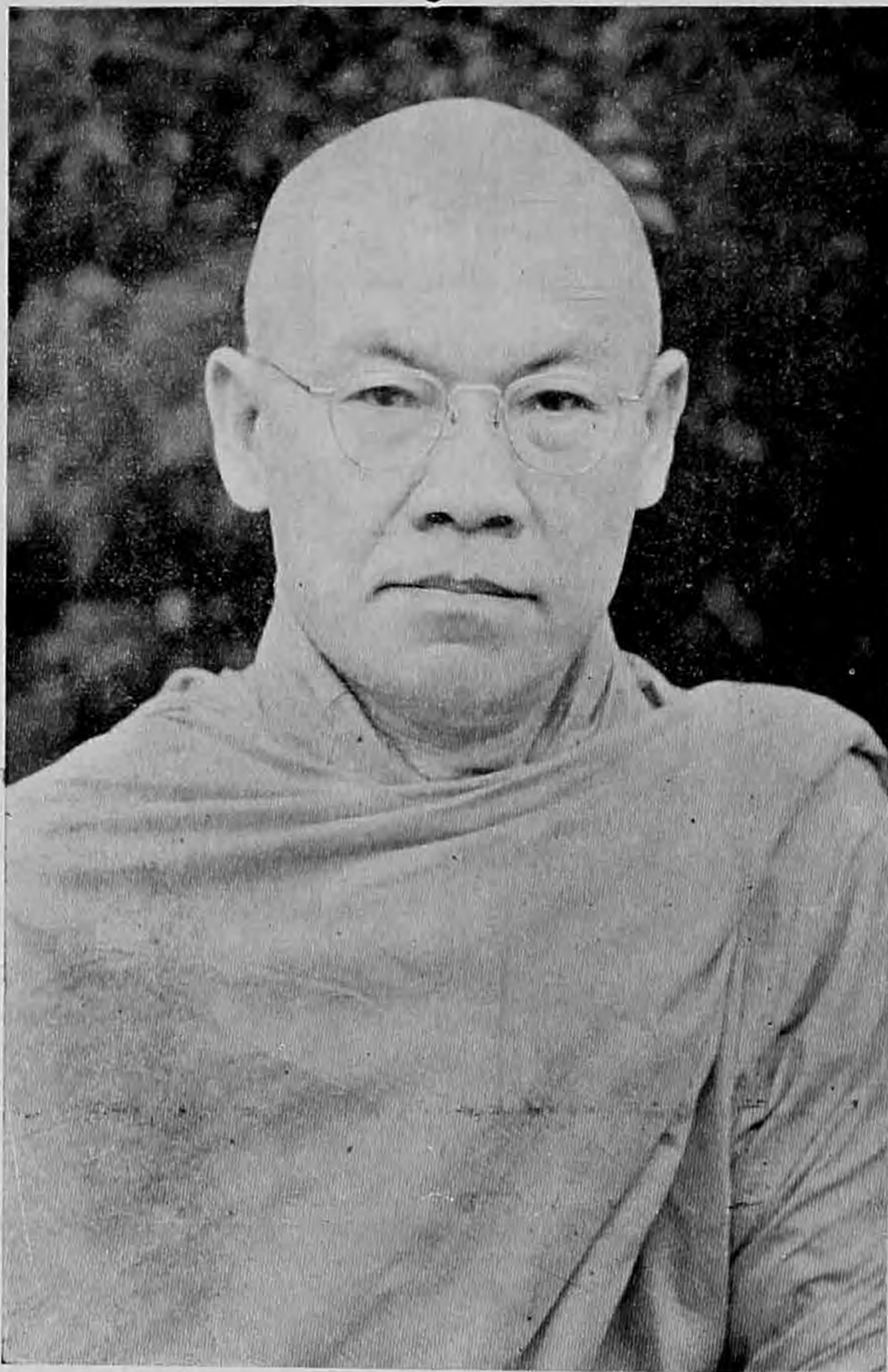
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on to us, always guiding us along  
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Manager of a school, in these  
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That you have overcome all such  
vel-headedness, good nature and

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900 a Society was established in  
of Bhikkus from Ceylon, Burma  
ave visited Madras, but no one  
rest in the cause of the revival of  
one during your short stay of  
all the work to popularize Budd-  
To the Buddhists of Bangalore,  
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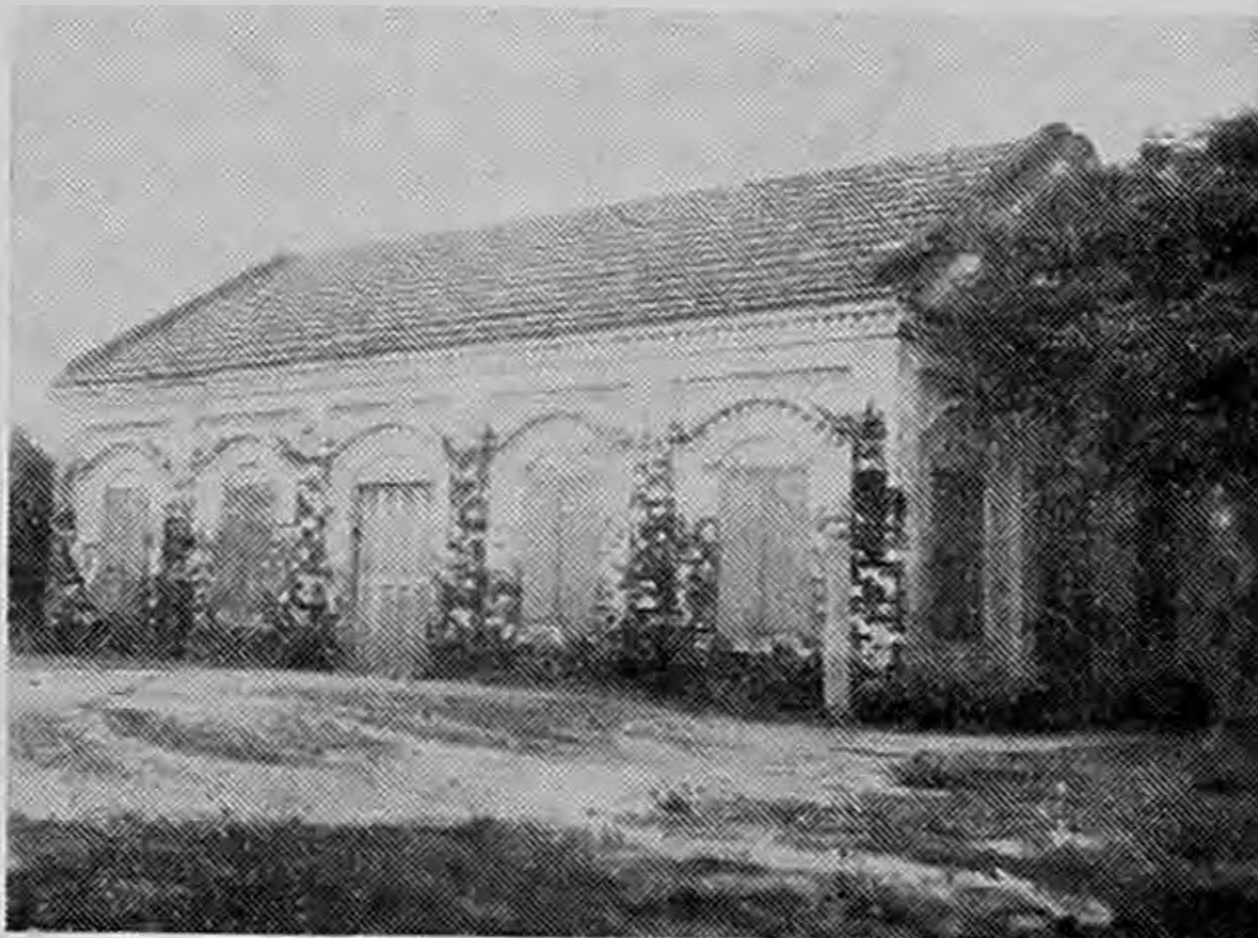
We are,

he South India Buddhist Associations.



Venerable U Thittila, Patamagyaw, Lecturer in Abhidhamma, University of Rangoon

\* \* \*



Foster Hall, Perambur, Madras, India.



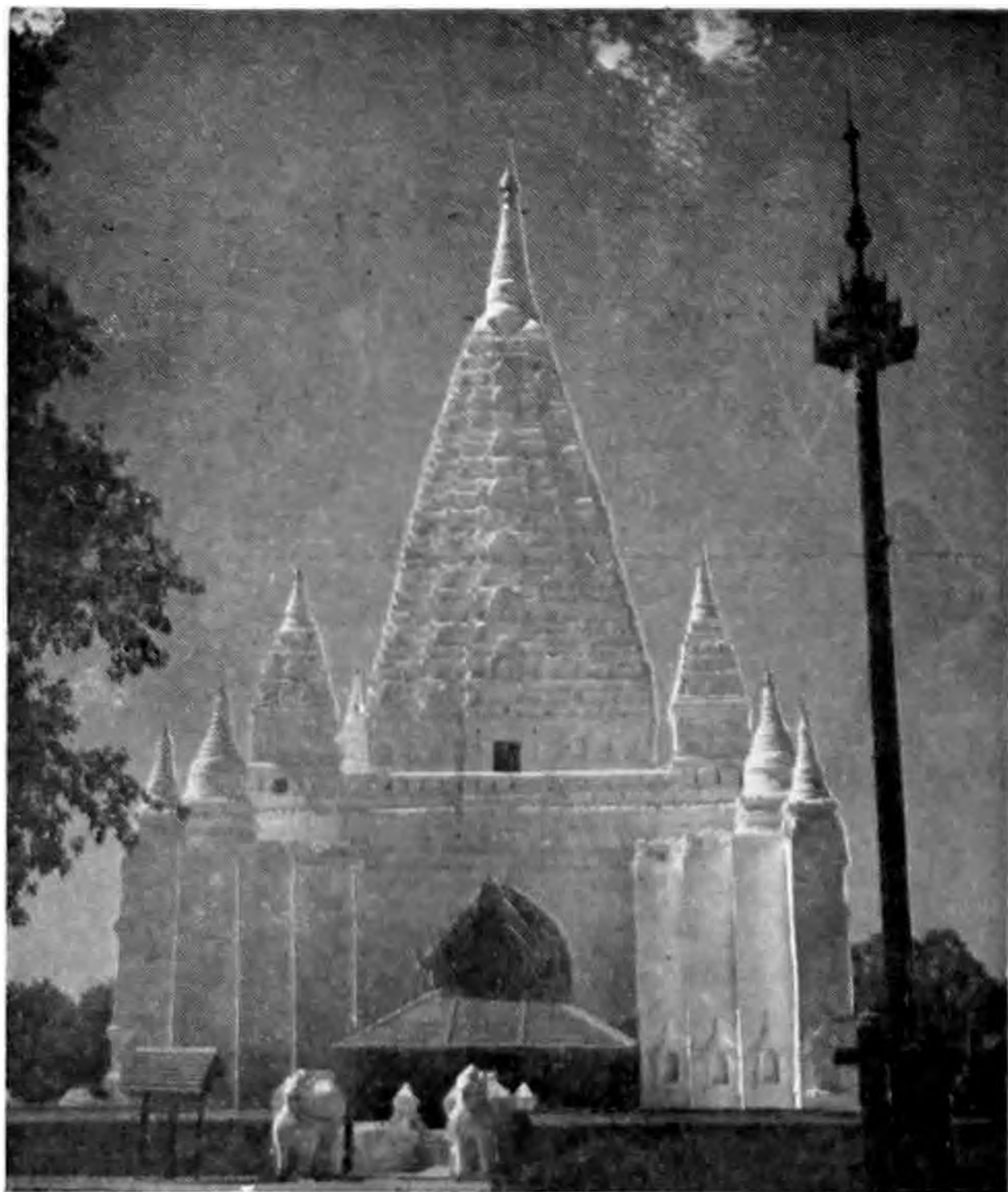
## History of Buddhism In Burma

(Continued from our last issue)

In 1657 B.E., King Kyansittha died and was succeeded by King Alungsithu (1157-1712 B.E.). In 1660 B.E., Arahant Mahāthera Araham attained Parinibbāna. He had been the tutor to King Alungsithu and three of his predecessors. Owing to the propagation of the Buddha-Dhamma by Mahāthera Araham and his disciples at Pagan since the days of King Anōratha, the influence of the Aris over the people had died out. In 1689 B.E., King Alungsithu built the That-hyinyu Pagoda after the model of the shrines in Northern India. It has five storeys. The first and the second storeys were used for the residence of monks, the third for keeping the Images of the Buddha, the fourth for a library, and on the fifth storey was constructed a pagoda in which the sacred relics were enshrined. The building is thus a combination of a pagoda and a vihara and on the walls of the building is recorded its history.

During the reign of King Narathu (1712-15 B.E.) and King Nara-theinkha (1715-18 B.E.), there was no important religious event. In 1718 B.E. King Nara-pati-sithu ascended the throne and during his time, the Buddha's Teachings were very prosperous owing to the propagation of the Buddha-Dhamma by Uttarajiva Mahāthera, Chappaṭa Mahāthera and four Bhikkhus brought by the latter from Ceylon. Now, occasion arises to narrate something about this famous Chappaṭa Mahāthera.

The original statement about Chappaṭa is found in the Kalyani Inscriptions of Dhammaceti, 1476 C.E. (2021 B.E.), "One hundred and seven years after this event, or in the year 1709 B.E., King Sirisanghabodhi-Parakkama-bāhu purified the religion of Lankādīpa. Six years after that or in the year 1715 B.E., Uttarajiva Mahāthera, the Preceptor of the King of Pagan, with the



Maha Bodhi Pagoda built at Pagan by King Htilo-minlo in 1775 B.E. after the model of the Bodhi Gaya Temple in India.



That-Byin-Nyu Pagoda was built in 1689 B.E. by King Alaungsithu at Pagan after the model of temples in Northern India, and has five storeys. The building is a combination of a stupa and a vihara. Inscriptions on the walls record its history.

object of worshipping at the shrines in Lankādīpa, set out for Kusimanagara (present Bassein), saying to himself : "I shall embark in a ship with a great many bhikkhus. Who was this Uttarajiva Mahāthera ? He was a native of Rāmaññadesa, and was a pupil of Ariyavamsāthera. On arrival at Kusimanagara (Bassein), Uttarajiva Mahāthera embarked in a ship, accompanied by many other bhikkhus and by a samanera Chappaṭa, whose age was fully 20 years. He was called Chappaṭa samanera, because his parents were natives of a village called Chappaṭa in Kusimaratt̃ha. On the arrival in Lankādīpa of Uttarajiva Mahāthera, the Mahātheras came together in a body and accorded him a meet reception. As they were well disposed towards him they said : "We are the spiritual successors of Mahāmahinduthera, who established Buddhism in Lankādīpa, while you and the other bhikkhus in your company are the spiritual successors of the two Mahātheras, Sona and Uttara, who established Buddhism in Suvannabhūmi. Let us all, therefore, perform together the ceremonies incumbent upon the Order". Having spoken thus, they performed the *upasampada* ordination of Chappaṭa, the twenty-year old *samanera*.

After this, Uttarajiva Mahāthera, having accomplished the object of his visit made preparations to return to Pugāma. Then the Bhikkhu Chappaṭa thought : "If I were to return with Uttarajiva Mahāthera, owing to the impediments caused by my relatives, I should not be able to enjoy that peace and quiet which are conducive to the study of the Tipitaka together with its commentaries. It is perhaps advisable therefore that I should, with the permission of the mahāthera, remain in Lankādīpa and return home only after I have mastered the Tipitaka together with its commentaries". Accordingly, Chappaṭa asked permission from Uttarajiva Mahāthera and remained behind in Lankādīpa.



## Thailand and Buddhist Activities

Venerable U Tejinda, a Burmese Thera in Thailand has sent us the following short account of some of the activities of our great Buddhist neighbour:

### Propagation of Abhidhamma Pitaka in Thailand.

Of all the big countries of the world, this country of Thailand, has been from its first beginning up to the present King's time an independent country, and is a country where Buddhism flourishes and where the Emerald Buddha is.

### Wats and Simas.

The Buddhists of Thailand constructed a Wat (Wat Phra Keo) in the old palace site, and similar Wats or monasteries in the neighbourhood. Then they brought their Bhikkhu teachers to reside in these Wats. **Burmese Wats.**

There are three Burmese Wats, namely,

- (1) Wat Parok Burmese Monastery.
- (2) Wat Don Burmese Monastery.
- (3) Bombay Burma Monastery.

These three monasteries have been pre-  
sided over by Burmese Bhikkhus and their  
Successors.

In 1310 Burmese Era, Sayadaw U Vilāsa, the Presiding Bhikkhu of Wat Parok Monastery died, and there was no successor. The Buddhists of that locality approached the Burmese Embassy at Bangkok to provide the Monastery with a Burmese Bhikkhu. The Ambassador at that time was H.E. U. Hla Maung (at present the Burmese Ambassador to the People's Republic of China at Peking.) **How H. E. U Hla Maung helped us in the matter.**

H. E. U Hla Maung approached the Sangha in Rangoon and after good negotiations with such lay elders as Thado Thiri Thudamma Sir U Thwin and others, Burma sent a deputation of two learned Bhikkhus to Thailand in 1311 Burmese Era. They are venerable U Tejinda and Venerable

U Rājinda. Both of them had passed the Lecturership Examination in Pāli.

### Opening of Abhidhamma Classes.

A few days after their arrival at Bangkok, the Thai Bhikkhus and laymen requested U Tejinda to open Abhidhamma classes at Bangkok, for the purpose of propagating the Buddha's Teachings in Thailand.

From the year 1311 Burmese Era (1949 C.E.) Venerable U Tejinda opened Abhidhamma Classes and taught Abhidhamma lessons to his pupils daily. During the course of his lectures he invented many short cuts in Abhidhamma by means of tabular arrangements. In a year's time, about 1000 copies of these had been compiled and they were cyclostyled. On the Vesakha day of 1312 Burmese Era (1950), these tabulations were shown and confirmed at a meeting of the Mahā Sanghas. This is the first work of U Tejinda in connection with the propagation of Abhidhamma Dhamma in Thailand.

Next, from the notes he had given to his pupils in the course of his teaching, he compiled a Book in Thai, entitled "Visuddhi Dipaka". At the expense of a lady philanthropist, 2000 books were printed and distributed free.

Thirdly, at the request of many Dayakas at Bangkok, Venerable U Tejinda wrote a Book, "Fundamentals of Abhidhamma". It was written in Thai and 3000 copies have been printed and distributed.

After that Venerable U Tejinda published "Abhidhammattha Sangaha Dīpanī" in two parts.

So far, 8000 copies of U Tejinda's books have been distributed in Thailand as follows:—

|                                   |    |             |
|-----------------------------------|----|-------------|
| (a) Visuddhi D'paka               | .. | 2000        |
| (b) Fundamentals of Abhidhamma    | .. | 3000        |
| (c) Abhidhammattha Sangaha Part I | .. | 2000        |
| (d) do. Part 2                    | .. | 1000        |
|                                   |    | <u>8000</u> |



Venerable U Tejinda, Dhammacariya,  
Lecturer in Abhidhamma, Wat Prok,  
Bangkok.

Venerable U Tejinda is now writing parts 3 and 4, and they are expected to be out very soon.

Thus U Tejinda of Burma has done very useful Dhammaduta work in Thailand.

### Opening of a Meditation Centre by the Thai Mahatheras in co-operation with the Burmese Bhikkhus.

U Tejinda, Dhammacariya and Abhidhamma Lecturer of Wat Prok Burmese Monastery, Bangkok, Ven'ble Phra Bhimoldham of Wat Mahathat, Ecclesiastical Minister for Administration of Thailand, and Kammatthāna Teacher U Āsabha, left Bangkok by railway on the morning of the 17th January 1954 and reached the inland port of Byuhasiri in the afternoon.

At the landing stage, about 1000 people were waiting for the arrival of the party. The Mahatheras gave a Buddhist Discourse to them for 15 minutes before proceeding to Utaithani which was reached at 6 p.m. On the whole way they were greeted, cheered and revered by many devout persons.

The party took rest for a day and on the afternoon of the 19th January 1954, the opening ceremony of the Meditation Centre was held.

Present at the ceremony were about 250 leading Theras and Mahatheras, military and civil officials and many devout laymen.

After paying homage to the Triple Gem, Ven'ble Phra Bhimoldham declared the Meditation Centre at Utaithani to be opened. After that Bhikkhus U Tejinda, U Āsabha and U Kossalla delivered some discourses on Kammatthāna. Ven'ble Phra Sondramuni has been appointed as the Kammatthāna teacher for that centre.

### RUINED PONNA CETI AT PROME TO BE RECONSTRUCTED



Honourable U Win laying foundation stone at  
Ponna Ceti, Prome.

A foundation stone was laid at the old pagoda site near Theingon Monastery. Prome on the 23rd. December 1953. Among those present at the ceremony were the leading Mahatheras of Prome, Hon'ble U Win, Minister of Religious Affairs, U Hla-Maung, Parliamentary Secretary to the Ministry for Foreign Affairs, Officials from Prome, members of the Pōṇṇa Ceti Relics Trust and representatives from various religious associations of Prome.

The Mahatheras and Theras present chanted Parittas at about 9 a.m. and gave the Precepts to the audience. After that, Religious Affairs Officers U Khin Maung, U Maung Han and U Nyun Maung respectively recited *Gathas* and short Discourses from the Dhamma. The Hon'ble U Win then laid a Foundation Brick which was studded with rubies and read out a proclamation. Followed speeches befitting the occasion by various people.

U Hla Maung, Member of Parliament and President of A.F.P.F.I., Prome, made an announcement that to complete the reconstruction of the ruined Pōṇṇa Ceti, the trustees and the Mahatheras concerned handed over the matter to the Ministry of Religious Affairs, Burma.

With a vote of thanks to the Government of Burma, the ceremony came to a close with the beating of brass gongs.

## THE LIGHT OF THE DHAMMA

### Rates of Annual Subscription (Including Postage)

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### THE LIGHT OF THE DHAMMA, A QUARTERLY MAGAZINE OF BUDDHISM

Union Buddha Sasana Council,  
16, Hermitage Road, Kokine,  
Rangoon.



## Chattha Sangayana

Broadcast by Thiripyanchi U Sein Maung, Chief Executive Officer, Union Buddha Sasana Council, Rangoon on the 12th January 1954.

(Translation).

I should like to tell you something more about the re-editing and scrutiny of the Pāli Texts. In a previous talk I have mentioned that the Five Books on Vinaya, the whole of Dīgha Nikāya and Saṅgāthā-vagga from Samyutta Nikāya have been re-edited and scrutinised by the Text Re-editing Groups of Burma, Ceylon and Thailand, and also that Nidāna-vagga from Samyutta Nikāya was being re-edited and scrutinised. The re-editing of this Nidāna-vagga was completed on the 31st. December 1953. Khandha-vagga and Saḷāyatana-vagga of Samyutta Nikāya are being re-edited at present, and it is expected that the work will be completed in a few days' time.

The following Mahatheras and Theras re-edited the different Vaggas of Samyutta Nikāya :-

### Samyutta Nikāya -- Khandha-vagga.

Editors :-

- (1) Shway Zeti Sayadaw, Thāthana Yeiktha, Mandalay.
- (2) Sayadaw U Nandamañjū, Chanthagyi-taik, Mandalay.
- (3) Sayadaw U Narapati, Dhammikārama Kyaung-taik, Mandalay.
- (4) Sayadaw U Neminda, Thalay Taung-kyaung, Yawnghwe, S.S.S.
- (5) Venerable Devinuvam Nanavasa Thero of the Shwegyin Group, Ceylon.
- (6) Venerable Padithawelagedara Somaloka Thero of the Amarapur Group, Ceylon.

Assistant Editor :-

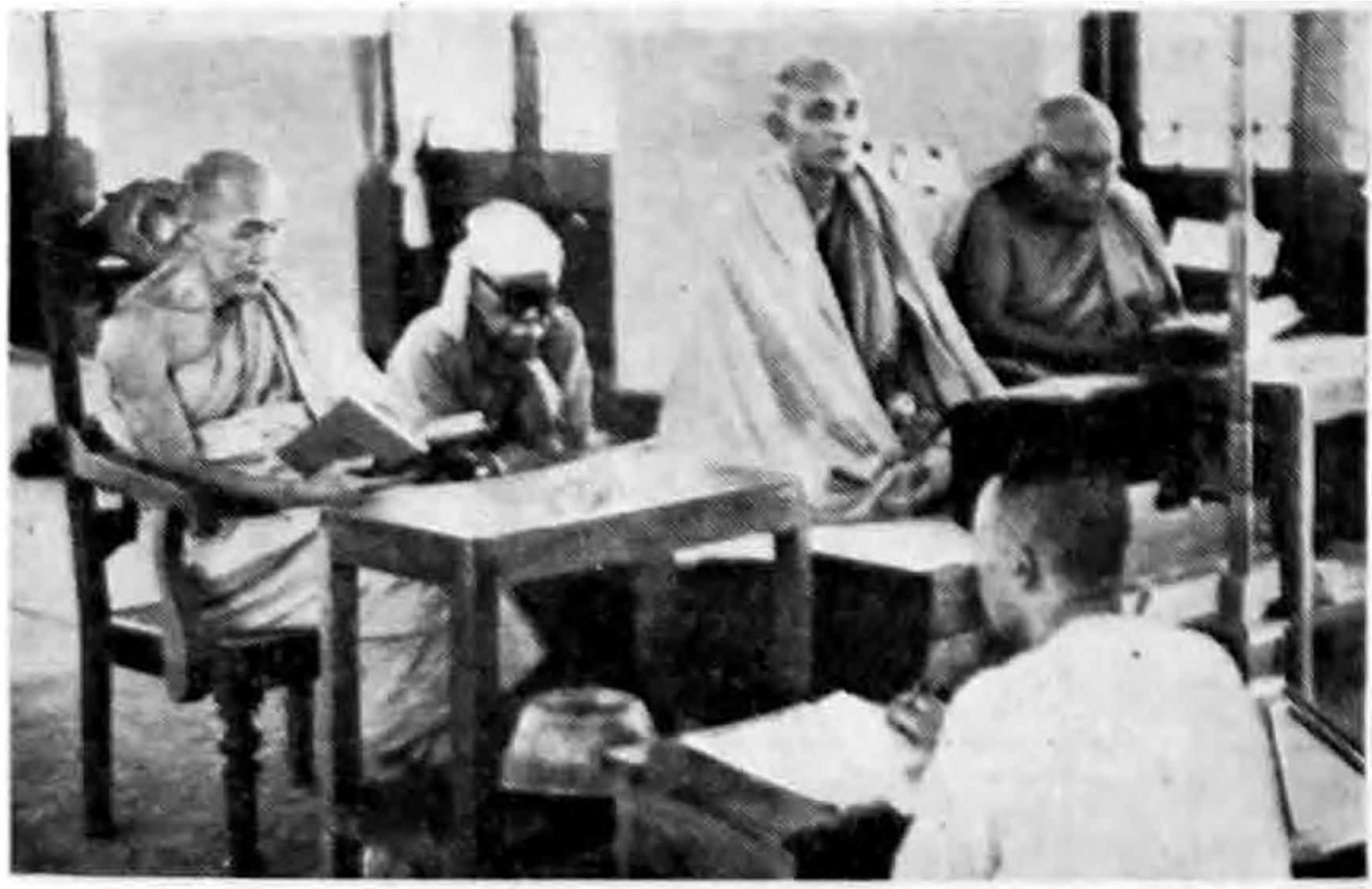
U Janaka Thero of Visuddhirama Taik-thit, Mandalay.

### Samyutta Nikāya - Saḷāyatana-vagga.

Editors :-

- (1) Shway-phon-shein Sayadaw U Kyai, Agga Maha Pandita, Mandalay.
- (2) Sayadaw U Paññinda, Zipan-taik, Mandalay.
- (3) Sayadaw U Vepulla, Padamya Kayung-taik, Mandalay.
- (4) Sayadaw U Kesava, Taungthaman-taik, Mandalay.
- (5) Sayadaw U Candavamsābhivamsa Yandoon-taik, Rangoon.
- (6) Venerable Saranapāla Thero of Ceylon.
- (7) Venerable Sri Devamitta Nayaka Thero of the Shan Group, Ceylon.

Coming to the subject of the Burmese Translations of the Pāli Texts, I should like to inform you that these translations have been re-edited and scrutinised by the Burmese Translations Re-editing Group headed by the Venerable Mahāsi Sayadaw, Agga Maha Pandita, and that the re-editing and scrutiny of the translations on Sutta-sīlakkhandha



Venerable U Vicittasārabhivamsa reciting Dīgha Nikāya.

have been completed. The translations on Sutta Mahā-vagga are now being re-edited. This Group has now been assisted by Sayadaw U Ācikkhana of Sītagū-kyaung, Bassein.

The Burmese translations of Parājika Text have been re-edited by the Translations Re-editing Group headed by the Venerable U Okkatha of Taungwingyi, and they have completely scrutinised the translations of the Third Sikkhā of Sangha-disesa. Sayadaw U Kesara of Kyaukka-taik, Shwebo is also assisting this Group.

Now as to actual printing, the whole of Parajika, and two-third of Pacittiya have been printed. Type-setting on Mahā-vagga and Pāri-vagga has also been completed.

As regards the proof-reading the method adopted is as follows :-

The first proof-reading is done by four lay persons who passed the Lecturership Examination in Buddhist Literature, and have headed by Saya Nyan, a learned Pāli scholar.

The second proof-reading is done by four Sayadaws who have passed the Lecturership Examination in Buddhist Literature.

The third and the final proof-reading is done by the following Mahatheras :-

- (1) Sayadaw U Kondañña, Agga Maha Pandita, Chauk-htat-gyi kyaung-taik, Rangoon.
- (2) Venerable A.P. Buddhadatta, Agga Maha Pandita.
- (3) Sayadaw U Nāgavamsa, Bhagaya Tawya, Rangoon.
- (4) Venerable Mahāsi Sayadaw, Agga Maha Pandita.
- (5) U Visuddha, Vijjāñkara Sayadaw.

Working daily from 8 a.m. to 10 a.m. these five Mahatheras are doing this final proof-reading.

Another interesting information I should like to pass on to you is of two learned scholars from England. They are Miss I. B. Horner, Honorary Secretary to the Pāli Text Society, London and Professor Margaret Butler, Professor of German in the University of Manchester. They are now temporarily residing at the Kamboja Palace as the guests of the Union Buddha Sasana

Council, which will defray all their incidental expenses during their short sojourn in Burma.

The principal objects of their visit to Burma are to know

- (1) how far Theravāda Buddhism prospers in Burma ;
- (2) what preparations have been made for the holding of the Sixth Great Buddhist Council ;
- (3) how the Pāli Text to be recited at the Sixth Great Council are re-edited and scrutinised ;
- (4) how far the re-edited version of the Tipitaka is different from the Pāli Text Society edition of the same ;
- (5) the various methods of practising Vipassana in Burma ;
- (6) the amount of respect and veneration paid by the Burmese Buddhists to the Teachings of the Buddha ; and
- (7) the usages and customs of the Burmese Buddhists.

The Pāli Text Society of London was established 75 years ago, and had edited and published the Pāli Texts, their Commentaries and the English translations of the same. It is doing excellent work, and its reputation is well established. The P.T.S. edition of the Tipitaka has to be employed by the Text-editing Text Re-editing Groups in their respective works.

The other day, Miss I.B. Horner and Prof. Butler visited the Thāthana Yeiktha and watched the Mahatheras and Theras re-editing and scrutinising the Pāli texts with reference to various editions of the Tipitaka, including that of the P.T.S., and various Commentaries, Sub-commentaries and Vyākaraṇas (Grammars). The Bhikkhu-editors dividing into four Groups scrutinised the Pāli Texts with the Mandalay Inscriptions also. The visitors were very much delighted at their work, and Miss I.B. Horner admired their systematic work and skill in Buddhist Literature. She was fully satisfied with the work of the Mahatheras, and promised the leading Mahāthera to present herself at the forthcoming Sixth Great Buddhist Conference.

As regards the Abhidhamma Examinations conducted by the Union Buddha Sasana Council at various centres in Burma, the results are expected to be out during this month (January 1954).\* As has been decided by the Fourth Biannual Conference of the Union Buddha Sasana Council, arrangements are made to approach the Divisional Commissioners concerned to award suitable prizes in cash and kind to those who stand first, second and third, division by division, as has been hitherto done by the Union Buddha Sasana Council in respect of those who stand first, second and third in the Abhidhamma Examinations every year.

\*(These have now been published).



A Tipitaka-dhara examinee reciting a portion of the Text.

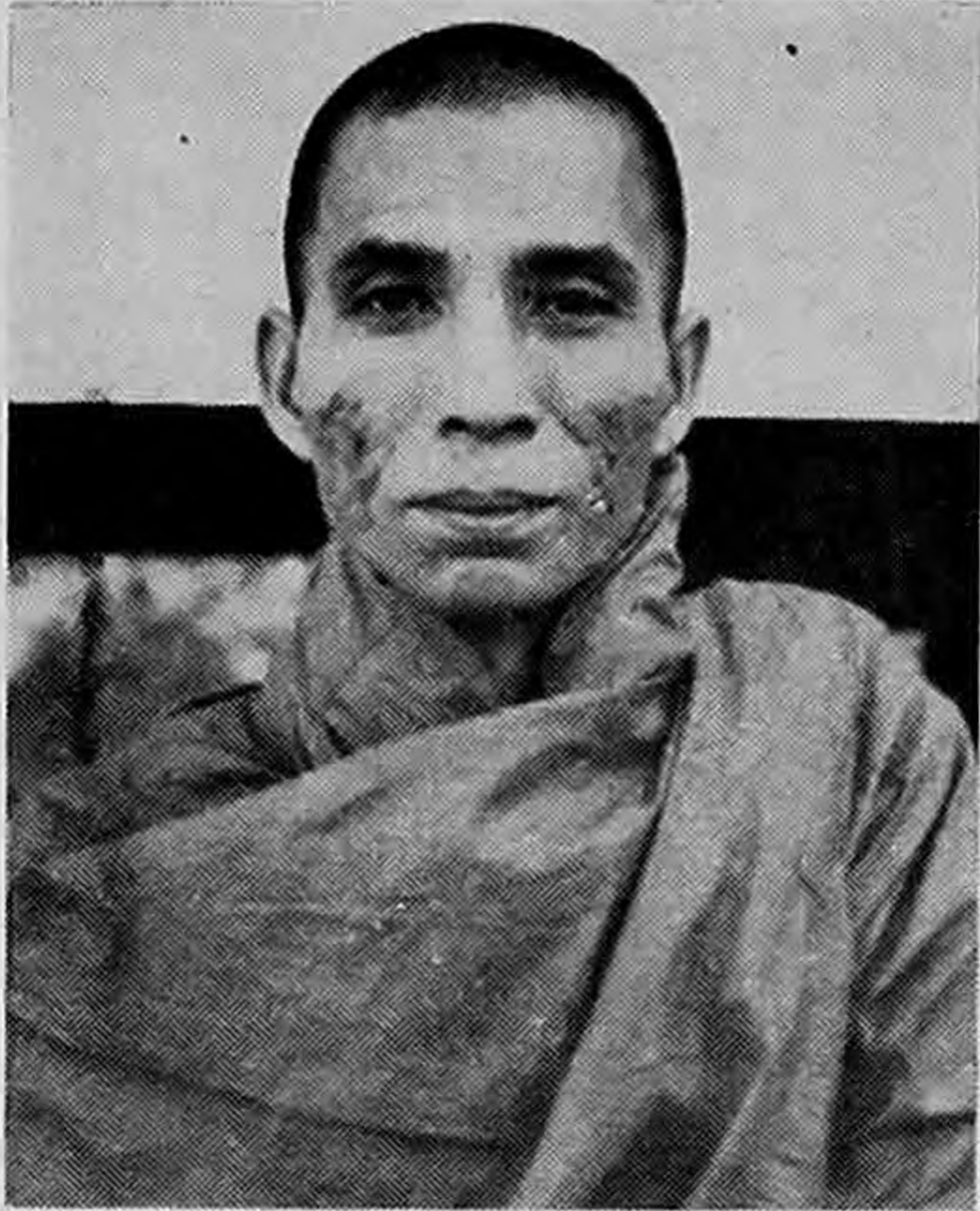


# Working of the Patipatti Sub-Committee for the year 1953

The activities of the Paṭipatti Sub-committee (Sub-committee dealing with matters relating to the Practice of the Doctrine), which is a section of the Union Buddha Sāsana Council, may briefly be stated as follows :-

The Union Buddha Sāsana Council has subsidised deserving Meditation Centres all over the country, with a view to preserving the previously established Meditation Centres to open new Centres and to procure more Kam mātṭhāna teachers.

Under the provisions laid down in Section 18 (d), (g), (h) and (j) of the Union Buddha Sāsana Act, the Council issues queries on 18 points, and those Meditation Centres which can satisfy the required conditions are subsidised by the Council on the following scale :-



### A PERFECT KNOWLEDGE. A PERFECT MEMORY.

Venerable Vicittasārabhivamsa of Dhammanāda Monastery, Mingoon successfully passed the "Text-Reciter" Selection Examination held in December 1953. He is able, with perfect memory, to recite the whole of the Tipiṭaka from the beginning to the end flawlessly.

### Meditation Centres

There are four classes, namely, (a) (b), (c), (d), and the grants made by the Council in this respect are mainly for the maintenance and growth of the Meditation Centres.

Class (a). Meditation Centres where the number of Insight-practisers is 51 and above, are placed under Class (a), and an annual subsidy of K 500/- is granted to each of them.

Class (b). Meditation Centres where the number of trainees is between 30 and 50, are classified as (b), and an annual subsidy of K 300/- is given to each of such Centres.

Class (c). Meditation Centres where the number of trainees is between 10 and 30, are classified as (c), and an annual subsidy of K 200/- is granted to each of such Centres.

Class (d). Meditation Centres not falling under any of the above classes are classified as (d), and an annual subsidy of K 100/- is granted to each of them.

According to the list compiled by the Union Buddha Sāsana Council, the total number of Meditation Centres in Burma is 177 and of these the following Meditation Centres have been recognised and subsidised by the Council according to the grade they deserve:

|           |     |              |
|-----------|-----|--------------|
| Class (a) | ... | 39 Centres.  |
| Class (b) | ... | 19 Centres.  |
| Class (c) | ... | 43 Centres.  |
| Class (d) | ... | 45 Centres.  |
|           |     | —            |
|           |     | 146 Centres. |



Meditation Centre at Allanmyo, Thayetmyo District.



Ariya Samagga Meditation Centre,  
Mandalay.

Thus, on the recommendations made by the Paṭipatti Sub-committee, the Union Buddha Sāsana Council has made grants to 146 Meditation Centres of all classes.

Besides, any person who desires to undergo training in Rangoon as a Kammatṭhāna teacher will be subsidised by the Council to defray his incidental expenses while at the training Centre, provided he receives the previous approval of such training from the Council. During the period under report, the Council has already subsidised one bhikkhu and seven lay devotees under the rule just mentioned.



Meditation Centre at Linkhay, Southern  
Shan States.



# A Page For - - Young Buddhists?

One of the most intelligent letters we have had, not only intelligent, but sincere and showing a good "grasp" of matters generally, is from a young Buddhist in Dacca, East Pakistan. We give an extract below :

Mr. A. K. Karbari, Baptist Mission Hostel, Sdarghat Road, Dacca, East Pakistan dt- 16-1-54.

"By the by I dare to suggest you one thing that, "Why you don't keep a page for the young Buddhists in "The Light of the Dhamma"? Such a kind of arrangement is essential no doubt, because, this will help the young Buddhist generation of the world for a better understanding among themselves; through this they will be able to transmit their own emotions and feelings, and thus a feeling of Universal Buddhist Brotherhood will grow in them. I feel myself very much unhappy, seeing that we, the present young Buddhists of the world, are quite ignorant to ourselves and have not any such common understanding of the Buddha's Noble Teachings. Please take this proposal under your serious considerations. I'll co-operate with you in this matter most heartily."

## Have You Talent Combined With Sincerity And Buddhist Knowledge?

The question is addressed to the Rangoon University Buddhist Association in particular and to all young Buddhists in general. If there is such a young member, who is prepared to give some time and effort in exchange for help and tuition in journalism, there is a page of the "Sangāyanā" at his disposal for Dhammaduta work among the young Buddhists, and those interested in Buddhism, of Burma and of the world.



# The Sangāyanā

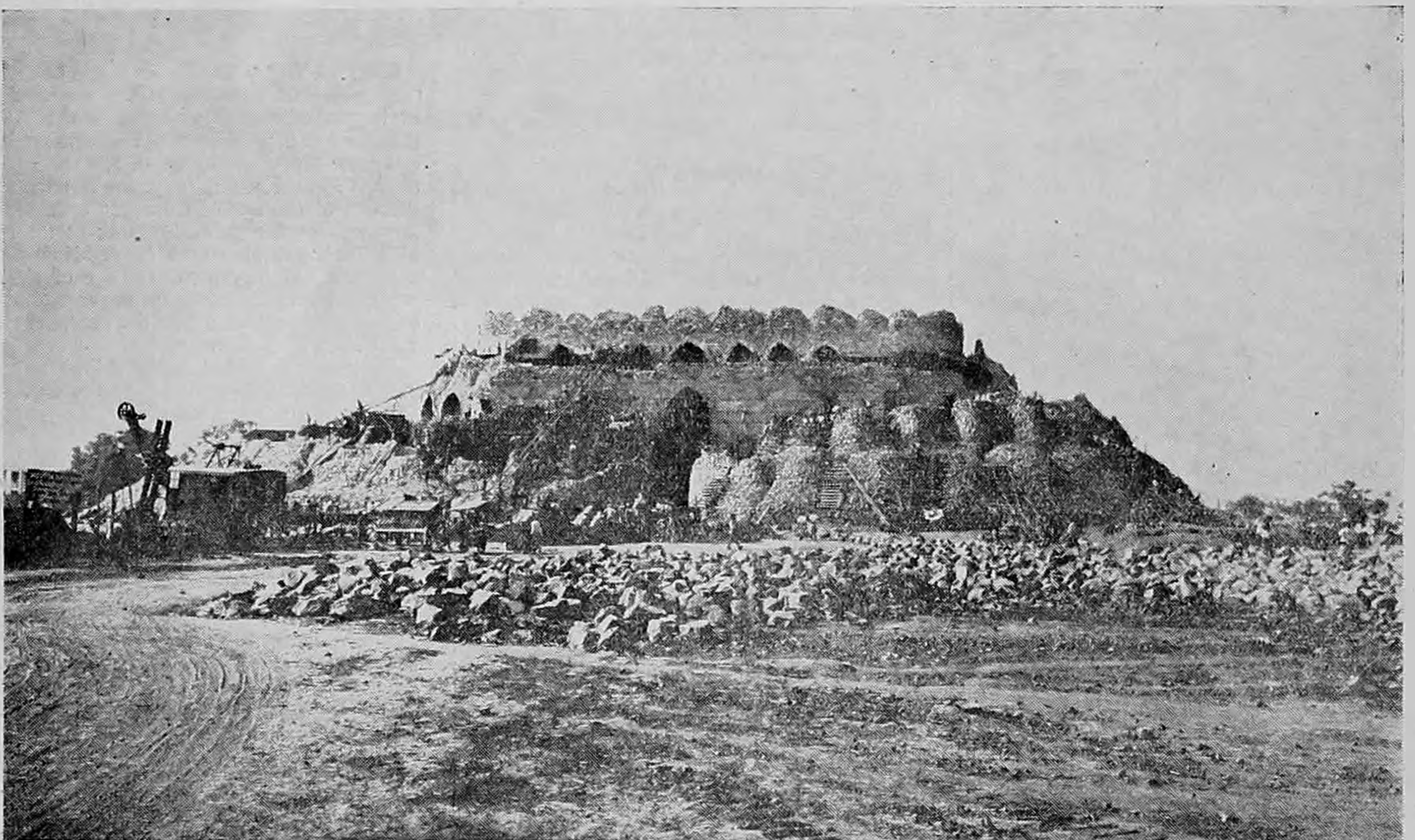
## MONTHLY BULLETIN

Vol. I No. 11. R. No. 238.

MARCH 1954

Price 25 Pyas.

NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMBUDDHASSA.  
VENERATION TO HIM, THE MOST EXALTED, THE PURIFIED, THE SUPREMELY  
ENLIGHTENED BUDDHA.



### The Cave Nears Completion.

Here is a photograph of historic interest. Some years ago when the Hon'ble U Nu, Prime Minister of Burma, visited the sacred shrines of India, one place of great interest to him was the Sattapanni Cave at Rajagaha where was held the First Buddhist Council under the leadership of the Ven'ble Mahāthera Kassapa the Great. Here 2498 years ago was held this first Sangāyanā to collate and compare and preserve the Doctrine of the Exalted One.

Going on from Rajagaha to Bodh Gaya the Hon'ble U Nu paid homage and sat in Meditation under the Bodhi Tree. Here he had a vision of peace and unity among the Buddhist countries spreading to embrace the whole world in rays of Loving-Kindness. To him then came the sight before his inner eye of a similar great cave to which would gather Buddhist Bhikkhus and worthy laymen to initiate a reign of peace and prosperity for the whole world.

Here is this vision becoming a practical reality. Not the work of one man or of one nation but the concerted effort of all the Theravādin Buddhist countries.

Burma is geographically suited to be the venue for the Sixth Great Synod and Burma has accepted the service willingly.

This Cave is to be completed by 17th May to be ready for the first session of the Chattha Sangāyanā. The Cave has a seating capacity for 5,000 bhikkhus and 10,000 laymen. Constructed under the supervision of engineering experts and with the advice of an acoustics engineer, it is to have a cupola supported by huge reinforced concrete pillars and will be a fitting place for the deliberations of Theravādins from many countries.



# Conferment Of The "Pitaka-Reciter" Titles On Two Venerable Theras Of Burma.

An impressive ceremony was held at the President's house on the 13th February 1954, when Bhikkhu Vicittasārābhivamsa and Bhikkhu Sobhitābhivamsa were awarded the title of "Tipitaka-dhara" (Tipitaka-Reciter) and the title of "Anguttara Bhāṇka" (Anguttara Pitaka-Reciter) respectively.

Present at the ceremony were the leading Mahātheras of the Union of Burma, Agga Maha Thiri Thudhamma Dr. Ba U, President of the Union of Burma, Honourable Prime Minister U Nu, Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union, Bohmu Aung, Speaker of the Chamber of Deputies, Cabinet Ministers, Thado Thiri Thudhamma Sir U Thwin, Mayor U Tun, Maha Thiri Thudhamma (Henzada) U Mya, Judges of the High Court, Government Officials and representatives from various religious organisations of Rangoon.

The ceremony opened with "Jeyya Mangala Gatha" and some portions of the Sutta. Honourable U Win described briefly the biographies of the two successful Bhikkhus. H. E. the President in a short speech eulogising the two Bhikkhus made the following awards :

To Bhikkhu Vicittasārābhivamsa the titles of

- (1) "Buddha sasana visittha digha bhanaka mahadigha nikaya kovida" title, "Buddha sasana visittha tipitaka-dhara maha tipitaka kovida" title and "Bhaddanta Vicittasārābhivamsa tipitaka-dhara bhandagarika" title;
- (2) A Sasana Flag with the emblem of three Royal Umbrellas ;
- (3) An Ivory Fan ;
- (4) An Ivory Seal ; and
- (5) A Travelling Pass (By rail, steamer and air) entitling him to free travel within the Union of Burma with two followers.

To Bhikkhu Sobhitābhivamsa, the title of

"Buddha sasana anguttara bhāṇaka anguttara nikaya kovida".

A meal was offered to the Mahatheras and Theras present at the ceremony, and the guests were entertained to breakfast.

## CEREMONY TO HONOUR THE "PITAKA-RECTERS"

A ceremony to honour the "Pitaka-Reciters" was held at the Preaching Hall in the Thāthana Yeiktha, Rangoon on the 14th February 1954 in the presence of the Honourable Prime Minister and the nation's leaders and elders.

After the ceremony was opened at 12 noon, the Honourable U Win in an address of veneration said :

"Today is an epoch making day inasmuch as there are among us two "Pitaka-Reciters" in the persons of Bhikkhu Vicittasārābhivamsa and Bhikkhu Sobhitābhivamsa.

This year we celebrated the 6th anniversary of our Independence: the Tipitaka-dhara Selection Examination has been held for the sixth time and the Chattha Sangāyana is the Sixth Great Buddhist Council. Thus the number "Six" is an auspicious one to us. I am much inspired to see that the "Pitaka-Reciters" appeared before the holding of the Chattha Sangayana and that our long cherished wish has been fulfilled. I hope that with the co-operation and collaboration of all concerned, the Chattha Sangāyana will meet with very great success."

Venerable U Paññāsami, U Chan Htoon and Sir U Thwin made short speeches. Venerable Vicittasārābhivamsa then gave the Five Precepts to the audience. The ceremony came to a close with the sharing of merits with all sentient beings. The guests were entertained to refreshments.

## Bhikkhu Sobhitābhivamsa.

Bhikkhu Sobhitābhivamsa was born on the 15th May 1914 at Thanbo Village, Myaing, Township, Pakokku District. His parents are U Po Khin and Daw Mai Tha, land owners. At the age of 7 he received his monastic education at Thanbo North monastery under the tutorship of Venerable U Paññāvamsa. In 1924 he was ordained a samanera under the patronage of Venerable U Paññāvamsa. In 1933 he was ordained a Bhikkhu under the patronage of Taungkhaing Sayadaw U Gandamā and at the expense of Daw Shwe Nu, landowner of Thanbo village.

Later, he received his education under various teachers both in Pakokku and Mandalay. In 1948 he passed the Pathamagyī Pāli examination conducted by the Government of Burma. In the same year he passed the Lecturership in Pāli Examination conducted by Sakyasiha Pāli Examination Board, Mandalay and received the title of "Pariyatti sasana hita dhammācariya". He passed a compartment of the Tipitaka-dhara Selection Examination held in December 1953 and obtained the title of "Anguttara bhāṇaka anguttara nikaya kovida."



Venerable Vicittasārābhivamsa, Tipitaka-dhara Dhamma Bhandagarika.

Bhikkhu Vicittasārābhivamsa was born on the 1st November 1911 at Kyee-bin Village, Myingyan District. His father was U Son, Headman of Kyee-bin village and his mother was Daw Sin. At the age of 5, he was sent to Kyee-bin Kyaung Sayadaw's monastic school; at the age of 6 he was ordained a samanera by his grand-parents; at the age of 7, he began his education at Mingyaung monastery, Myingyan; at the age of 10, he was ordained a samanera for the second time by his own parents under the patronage of Venerable U Sobhita.

At the age of 15 he passed the Pathamango Pāli Examination conducted by the Government of Burma. In the succeeding year he passed the Pathamalat Pāli Examination. In his 20th year he was ordained a Bhikkhu at the expense of Sir and Lady Thwin of Rangoon and under the patronage of Dhammanāda Sayadaw of Sagaing. In 1932 he passed the Pathamagyī Pāli Examination and passed the Lecturership Examination in Pāli in 1940.

In 1951 he passed the 1st. part of the Tipitaka-dhara Selection Examination and was awarded the title of "Vinaya Piṭaka-Reciter". In 1953 he passed the 2nd. part of the same examination and received the title of "Abhidhamma Piṭaka-Reciter." This year he passed the 3rd. part of the examination and received the titles of "Digha Nikaya-Reciter" and "Tipitaka-Reciter."



Pitaka-reciters taken round the city of Rangoon in decorated cars.

## THE LIGHT OF THE DHAMMA

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THE LIGHT OF THE DHAMMA,  
A QUARTERLY MAGAZINE OF  
BUDDHISM

Union Buddha Sasana Council,  
World Peace Pagoda, Yegu,  
Rangoon.



# Sacrament Of A Bhikkhu

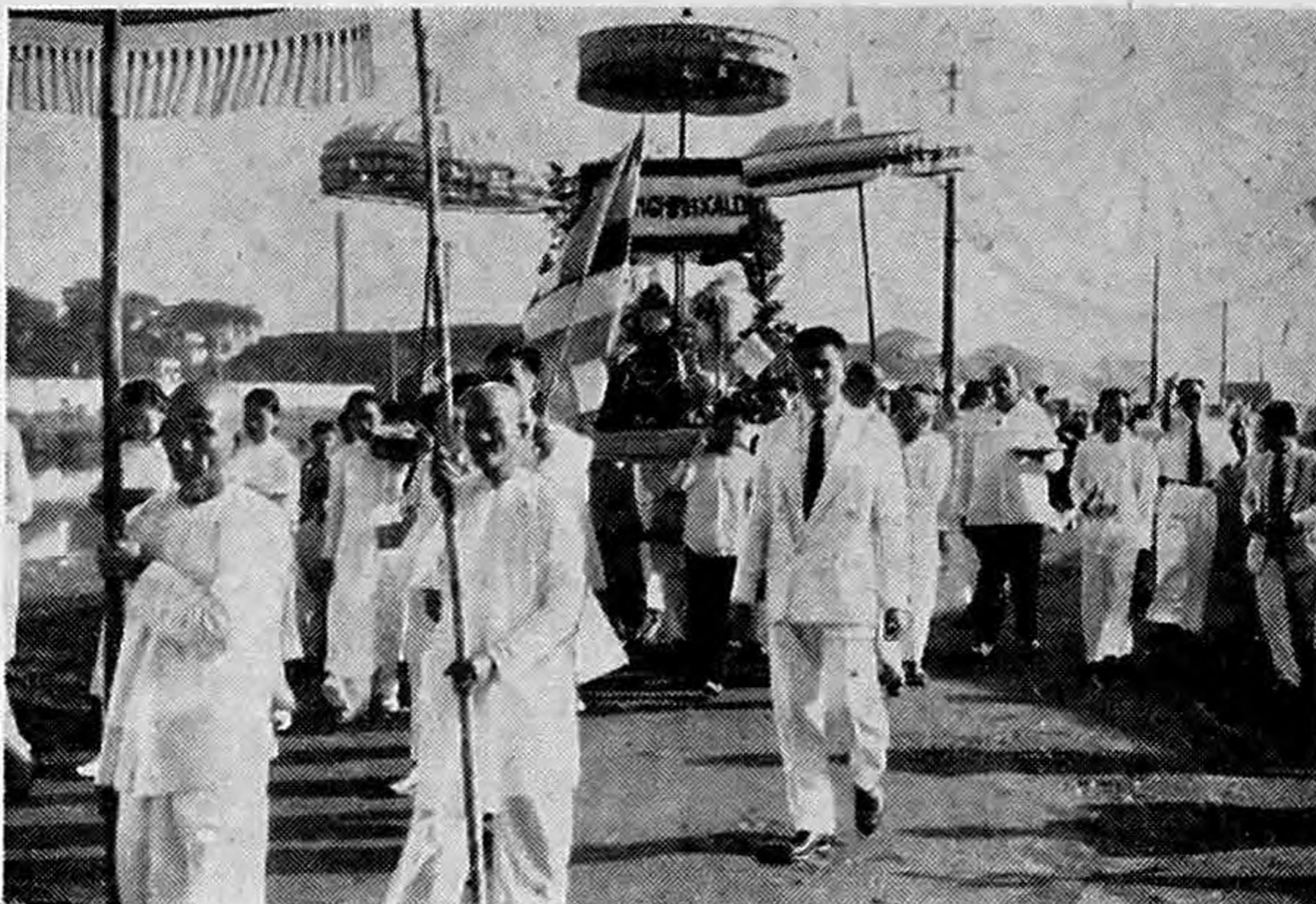
On the 20th of December 1953 there took place for the first time at Bodhi Ransyarama pagoda at Binhdong, Cholon, the ceremony of admission of one Upasakā (sixty years old) into the Community of Bhikkhus.

His faith and self-sacrifice for the cause of the propagation of Dhammā in Vietnam deserve to be made public.

Mr. Duong van Them, fervent Mahayanist, was converted to pristine Buddhism in 1940, at RatanaRansyarama Theravādin Temple, founded in 1939 at Thuduc near Saigon.

He had had the good fortune to meet, on the occasion of the celebration of Wesak at RatnaRansyarama, the Ven. Sāsana-Muni, one of the highest Members of the Cambodian Sangha, who had agreed to initiate him in the practice of meditation. After two years of a hard successful labour by his Guru at PnomPenh, Mr Duong van Them retired to RatanaRansyarama Pagoda which offered the conditions required for his exercises. He hoped to spend there the rest of his life. But the events have not spared this remote place. Having several times just escaped slaughter, he determined to remain there in spite of a permanent menace of the danger of death in order to assure the keeping of the Pagoda particularly of the two sacred jewels—the Statue of the Buddha and the Pāli Tipiṭaka, in substitution of his brother in the Dhamma (to whom was entrusted the preservation of the domain of the Holy Triple Gem) who was arrested and arbitrarily sent to prison.

One day, Mr. Duong van Them was ordered out of the Pagoda which was to be destroyed for strategic reasons. Hardly



A view of the procession to Bodhi Ransyarama Pagoda.

pagoda, sprang up a magnificent temple in masonry and also a regular Sīmā, with six comfortable compartments for Bhikkhus. It is the Third Theravādin Temple founded on Vietnam soil under the name of Bodhi Ransyarama.

His mission being brilliantly fulfilled, Mr. Duong van Them determined to enter the Order.

At this news, the followers of the three pagodas, Bodhi, Ratana, Jetavana, were united to organize his ordination.

Twenty Vietnamese and Cambodian Bhikkhus have been invited to this ceremony which was presided over by Ven. Sāsana-Muni, Chief Monk of the VibhaRansyarama at PnomPenh, and spiritual teacher of brother D. v. Them.

The feat took a particular magnificence on account of the presence of the Relic offered by Ven. Nārada Mahā Thera, which was brought in a solemn procession from Saigon to Bodhi Ransyarama.

A long line of thirty-four cars, flagged with Buddhist colours was crossing over and through the big Chinese town on its way to the Bodhi Ransyarama.

The order-service was faultless, thanks to the benevolent attention of the distinguished Director of Police and on account of the watchfulness of the police superintendent of the 7th district who took himself the command of policemen during the going to and fro of the Relic. It is a new occasion for the Theravādins to express here their gratitude to these hierarchical Chiefs as well as to the employees of the police headquarters.

The sacrament of a bhikkhu is a rare event in Vietnam. Besides the Theravādins who think it their duty to come in great number to present their congratulations to one of theirs whose attachments to this ephemeral world are henceforth broken up, there was a crowd of Mahayanists, wishing to attend the various phases of the ceremony.

At the appointed hour, all the relatives and friends of the Candidate went to his retreat with all the gifts that answer to the need of a bhikkhu. The procession was formed; the Hero of the feat, his head freshly shaved, dressed in white, walking ahead under a parasol held by a friend, was followed by his eldest son who carried on his head a tray containing the yellow robes and an alms-bowl; then came men and women holding the gifts to be offered to the future bhikkhu. The procession made thrice the tour of the pagoda. During this time, Vietnamese verses chanting the merits of the Candidate were recited.

After his ordination he was invited to preach a sermon and at once he went up to the platform and spoke about the five Meditations stimulating one's advance on the Salvation path.

Meditation on Anicca, Dukkha, Anattā, on the cessation and repugnance from



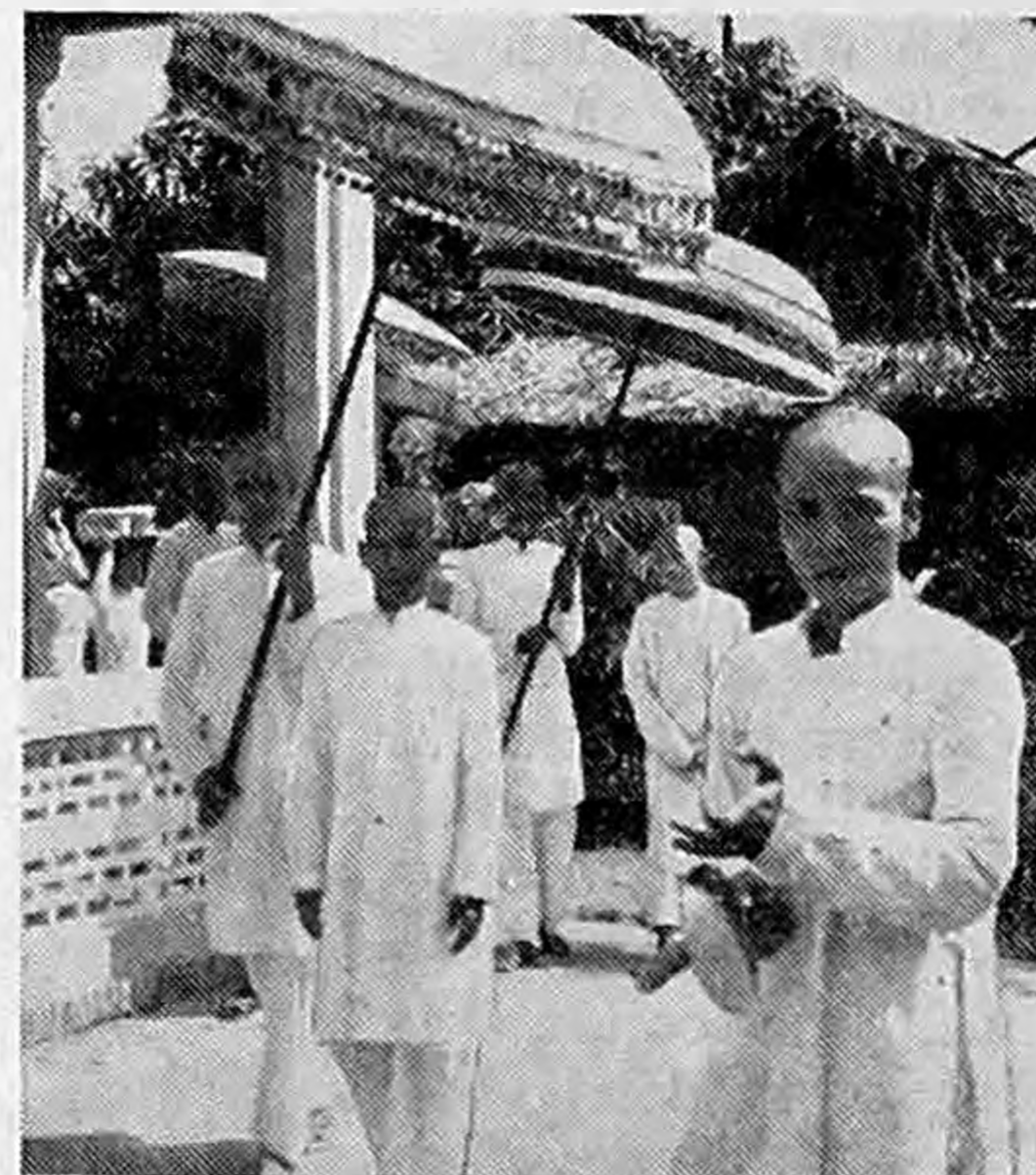
The new Bhikkhu is standing by Ven. Toi-Thang.

earthly things.

He urged the audience to preserve the way of progress and thanked them for the care they brought to the organisation of the ceremony.

Ven. Buddhapāla then spoke about the interior struggles and difficulties to be mastered by a bhikkhu before and after his sacrament.

The ceremony ended at five o'clock in the evening. The Relic was brought back to the Jetavana Pagoda with the same solemnity as in the morning. **Nguyen van Hieu**



The candidates are making thrice the tour of the Pagoda before their sacrament.



The candidates are going round the pagoda, their relatives and friends are holding the gifts to be offered to them.

had he time to take out the Tipiṭaka when the pagoda was razed. Only the statue of the Buddha impassive on an altar intact overlooked the debris in the heart of a forest transformed from this time into an interdicted zone. Since then nobody knows what has happened to this statue for through these last seven years of abandonment only the pedestal and the altar survived.

Rejoining his son at Cholon and not being able to adapt himself with the home-life, Mr. Duong van Them got a cottage built in a desert region and did not lose any time in the practice of meditation.

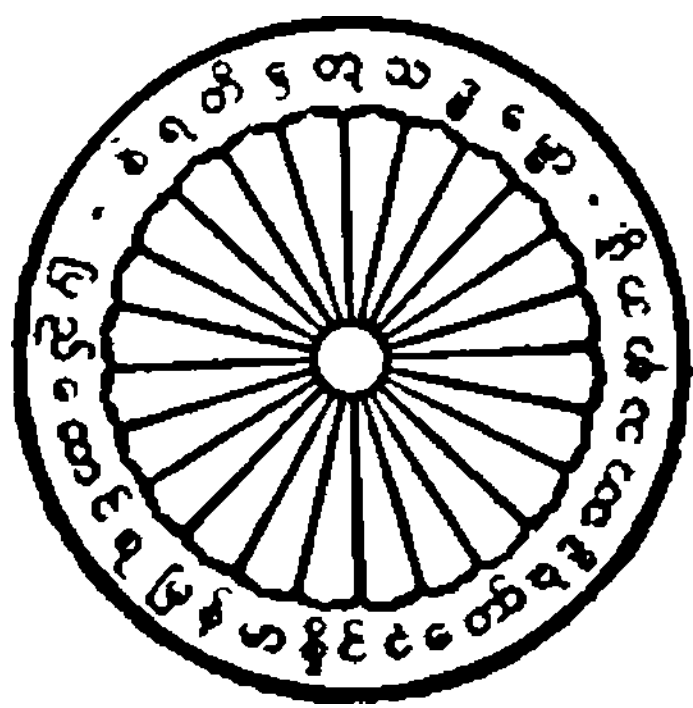
He has been able to convert a certain number of disciples whose generous contributions have helped him to erect a small pagoda which he offered to the Sangha for the propagation of Dhamma.

In four years, at the very place of the first



The candidates are reciting prayers and offering the robes to their spiritual teachers.





THE SANGĀYANĀ

MARCH 1954

**BUDDHIST SPIRIT OF UNITY**

The news of the preparations for the holding of the Chattha Sangāyanā has travelled throughout the whole world. On May 17th the first session of the Sixth Great Buddhist Council will begin its proceedings in the presence of thousands of Bhikkhus and laymen. Such a mighty task cannot be accomplished in a single day or by a single man or even a single nation. Thousands of Buddhists are participating in the preparations for the holding of the Great Council. All Theravāda countries — Laos, Thailand, Ceylon, Cambodia, Burma — are making this a joint effort as co-workers and co-agents. The Mahātheras and Theras participate in re-editing and scrutinising the Text to be recited at the Great Council as the Tipitaka commonly adopted by all Theravāda countries. The moral and material support given by all countries clearly testifies to the fact that they have very wholesome volition and are sons and daughters of the Omniscient Buddha, who attained Mahāparinibbāna 2498 years ago.

Again, we are in receipt of many letters of commendation, appreciation, advice, encouragement and good wishes for the brilliant success of the Chattha Sangāyanā, from Buddhist organisations and individual Buddhists all over the world. We are glad to welcome many Buddhists, sympathisers of Buddhism and observers from various parts of the globe are attending the Sixth Great Buddhist Council to be held in May.

Despite being shattered by a disastrous war, Burma is able to act as host country in holding the Chattha Sangāyanā so shortly after her Independence. Geographically fitted to act as host, Burma has accepted the service gladly.

The Sangha, the Government and the laity are striving day and night for the success of this mighty Buddhist Council. In the other Theravāda countries the Sangha, the Government and the people of each country are making preparations to participate in the proceedings of the Chattha Sangāyanā.

Thus, the colossal task — the holding of the Chattha Sangāyanā, is the combined product of all participants.

**Correspondence****U.S.A. begins to hear of Theravada Buddhism.**

Escondido, California  
Rt. 2, Box 1328  
3-3-54

"THE LIGHT OF THE DHAMMA"  
Union Buddha Sāsana Council,  
16, Hermitage Road, Kokine,  
Rangoon, Union of Burma.

The enclosed Draft for \$ 7.80 is for three subscriptions to "THE LIGHT OF THE DHAMMA", beginning with Vol: 1, No.2, 3 and 4. for the following people:

Mr. William J. Elling, 3704, Kerckhoff Street, Fresno, California. Mrs. C. A. McGuire, 880, Price Street, Pismo Beach, California, Stockton. Buddhist Church Library, 148, Washington Street, Stockton 3, California.

I was urged to go to a Metaphysical lecture some months ago by a fellow I have been instructing in Buddhism in my limited capacity, and this lecture turned out to be a Seance, conducted by a rather well known medium, and the above Mr. Elling was told that he must study Buddhism as his next step etc and the Medium constantly turned to me to verify his statements, and went so far as to suggest to the group present that it would be advisable for them to have me teach them the real truth which is in Buddhism. Without going into details, I blasted spiritualism to pieces and now I am asked repeatedly to address groups, mostly professional people on Buddhism. What do you think of this, is it not a strange thing.

Mrs. McGuire is 77 years old with a keen mind and deeply interested as a genuine seeker.

As for the above Stockton Buddhist Church, I am still buying books for their library, and I am mighty thankful for that first letter you wrote me and the suggested books you mentioned, that gave me the lead I badly needed, and since then have acquired nearly 200 books from all over the world. I have nearly all of the publications of The Pali Text Society and a lot of old rare books such as "A Catena of Buddhist Scriptures from the Chinese by Samuel Beal", I already have most of his works, I have never had so much fun, searching for books, and happiness in my life.

I now have another Buddhist church asking me to start a library for them, and they do not know what they want, as they are not familiar with English written books on Buddhism and are leaving it up to me entirely as to what to buy. Believe me it is a worry. I have to read books hurriedly as I have never read before to be sure they are not a comparative study of Buddhism favouring Christianity, or written by some bigoted Christian missionary. The idea of these libraries is to fill a need badly felt, reading matter for the American born Japanese and a source of information for inquiries. Although I somewhat dread it I shall be forced to address these youngsters and instruct them how to read Buddhist books and explain the differences between their own various denominations to keep them from foundering in a maze of utter rot, some of these groups are way off the path.

You do not know how grateful I am to be blessed with the ability to have the privilege of studying the DHAMMA, I sometimes think the DHAMMA or teaching is too precious to be taught to the world as we are hardly worthy of it, nor appreciative of it. I feel there are too many Buddhists and not enough Buddha's.

I read your fine article "No Secret Doctrine", and you are correct. However, in trying to meditate before a beautiful Buddhist family shrine in which is encased a beautiful golden figure of the Lord Buddha, at times there comes a feeling that is very soothing and the feeling of emptiness and a

3-March-1954.  
San Francisco—8  
540 Stockton Street

Editor

"The Light of the Dhamma",  
Union Buddha Sāsana Council,  
P.O. Box 1050, Rangoon,  
UNION OF BURMA.

Dear Mr. Editor:

Your registered airmail letter dated 21st-February-1954 reached me today and I am most happy to learn that you have received my remittance for your truly splendid magazine "THE LIGHT OF THE DHAMMA" which issue Vol: 1, No. 2, January 1953 I received just the other day by registered regular post. If possible I should like to obtain from you Vol. 1, No.1 as well as you have an extremely valuable magazine for reference. This will advise you that I also received the copy of "Chattha Sangāyanā" booklet as well.

Do you know whether or not the Venerable Lokanatha has departed from Burma on his new world Buddhist mission? It has been quite some time since last I heard from him.

With regard to the Buddha's Universal Church now under construction on Washington Street, in San Francisco Chinatown, permit me to state that this very commendable effort will cost about \$ 150,000 when completed and it does not look very photogenic right now to send you a photograph of the rough unfinished exterior. So will try to contact one of the officers of the Buddhist Church and then they can send you all the required data.

Inasmuch as I am a Freemason, it seems to me that if you know of any Burmese Buddhist who is also a Freemason then we might be able to formulate some program for getting American members of the Craft to give some consideration to "The Light of Dhamma".

It is quite singular and coincidental that your letter arrived on the very day that a very good friend a Los Angeles doctor passed away. This doctor friend of mine was a famous metaphysician and Psychic and he would have been a good Buddhist if I had been a better teacher.

BURMA has always been a friend of my country, the good old U.S.A., and I should like to be able to obtain some Buddhist religious relic or charm or amulet from the Burmese Buddhists.

Cordially,

KAYE HYDE, 540 Stockton Street,  
SAN FRANCISCO-8-California.

buoyancy that is inexplicable, and sometimes I get the feeling that the truth is a sort of ecstatic, magnificent, horrible yet wondrous vast endless killing emptiness of silence. I somewhat dread this type of thought, but it seems to creep in in Meditation. I would do anything to have a genuine teacher to instruct me in the art of Meditation. My wife and I often talk of going to Burma, for this purpose. My wife wants me to go alone. I am seriously thinking of it. Whenever you have the time let me know about living expenses in Burma etc.

I realize you are a very busy man and I feel terrible in writing you these long letters, therefore if you have in mind some well informed Bhikkhu, or teacher etc. that would like to correspond with me and answer questions as they arise, please submit my name to him. In conclusion I thank you deeply for your letters that have helped me so much in getting the libraries started.

Very sincerely,  
C. L. KOTARSKI.



## Chattha Sangayana Report

(Broadcast by Thiripyanchi U Sein Maung, Chief Executive Officer, Union Buddha Sāsana Council, Rangoon on the 22nd. February 1954).

In my previous talks I had mentioned how the Text Re-editing Groups from all Theravāda countries have re-edited and scrutinised the whole of Vinaya Piṭaka, three Books on Dīgha Nikāya and five Books on Samyutta. Now, I should like to inform you that Mūla Pannāsa of Majjhima Nikāya has been re-edited and scrutinised since the 20th of January 1954 and it is expected to complete the work in a few days. The following Mahātheras and Theras are on the Editorial Board.

### Editors :

1. Masoeysin Sayadaw U Sūriya, Agga Maha Pandita, Mandalay.
2. U Paññāloka Chittagon Buddhist Monastery, Rangoon.
3. Pathan Sayadaw U Visuddha, Masoeysin Monastery, Mandalay.
4. U Vicittasārabhivamsa, Tipiṭaka-dhara Sagaing.
5. Sayadaw U Sobhita, Ghositārāma-taik, Tavoy.
6. Sayadaw U Tejaniya, Jotikārama Pāli College, Prome.
7. U Sobhita, Anguttara Bhānaka, Chanthayi-taik, Mandalay.
8. Ven. Nanavasa, Ceylon.
9. Ven. Somaloka, Ceylon.

### Assistant editor :

Bhikkhu U Sucitta, Pyatthad-kyaung, Rangoon.

The following Bhikkhus have re-edited and scrutinised Uparipānāsa since the 20th February 1954.

### Editors :

1. Sayadaw U Javana, Payagi West monastery, Gyobingauk.
2. U Vāyama, Mahā-visutārāma-taik, Nyaung-U.
3. U Samvara, Setkya-yan-aung-taik, Yandoon.
4. Ven. Saranapāla, Ceylon.
5. Ven. Vijayavamsa, Ceylon.

### Assistant editor :

U Ācinna, Bāgaya-tawya-kyaung, Rangoon. Majjhima-pannāsa will be re-edited by the Text Re-editing Group concerned with effect from the 27th of February 1954.

## THE SANGAYANA

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### THE SANGAYANA, A MONTHLY BULLETIN OF BUDDHISM.

Union Buddha Sasana Council,  
World Peace Pagoda, Yegu,  
Rangoon.

As regards the printing of Pāli Books, I should like to say that Pārājika and Pācitta Books, and 18 formes of Mahā Vagga Book have been printed. By the end of this month the whole of Mahā Vagga will have been printed.

Another thing I should like to mention to you is about the conference of the Ovād' ācariya and Bhāranitthāraka Mahātheras, held at the Thāthana Yeiktha Preaching Hall on the 15th and 16th February 1954. 125 Mahātheras and Theras from all parts of the Union were invited, and of these 92 attended the conference. Besides, four Mahātheras from Ceylon, and some Theras from Cambodia and Laos also attended it. His Holiness the Sangharāja of Thailand, sent in a proxy to the conference. In this connection I should like to mention something about the devotees on the Mandalay-Rangoon railway line. The Mahātheras from Myitkyina District were first conveyed to Mandalay by steamer and rail. Venerable Abhi Dhaja Mahā Ratha Guru Nomyan Sayadaw and those Mahātheras from up-country travelled to Rangoon in reserved railway carriages. At Mandalay station and intermediate on stations 11-2-54 along the railway line, many hundreds of Buddhist devotees greeted the Mahātheras and offered them food and drinks. On arrival at Rangoon main station on the next day, they were greeted by Wunna Kyaw Htin U Po Sein, who conveyed the Mahātheras to the Chattha Sangāyanā Hostels near the Kaba-Aye (World Peace) Pagoda, Rangoon.

Venerable Nomyan Sayadaw acted as the Chairman, and Sayadaw U Nāgavamsa and Sayadaw U Visuddha acted as secretaries of the conference. The decisions of the conference are as follows :

- (1) That the first session of the Chattha Sangāyanā be opened on the 17th May 1954.
- (2) That for the chanting of the Text, 2000 Bhikkhus from Burma, and 500 Bhikkhus from the four other Theravāda countries be invited.
- (3) That during the space of two years allotted for the holding of the Chattha Sangāyanā, the periods of Vassas and Kathina Ceremonies be deducted, and the remaining days be divided into five Sessions.
- (4) That for each Session, 425 Bhikkhus from Burma and 75 from the remaining Theravāda countries be invited for the purpose of chanting the Text.

As arranged, the Sixth Great Buddhist Council will open its First Session on the 17th May 1954 and during a period of two months, 500 Bhikkhus will chant the Five Books of Vinaya.

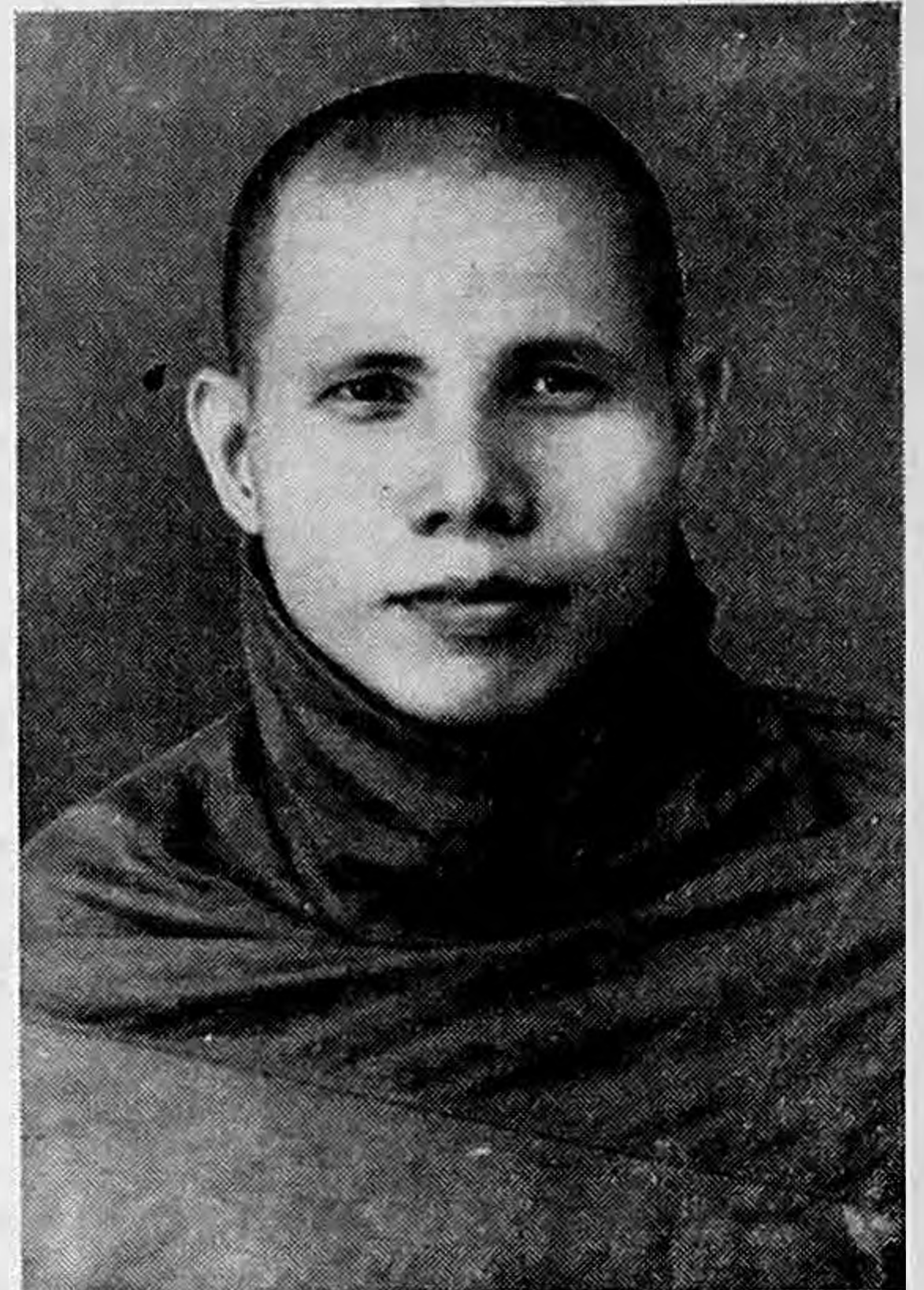
After the conference, the Mahātheras were conveyed on a pilgrimage to Pegu where they were cordially greeted by the Government Officials, the Pagoda Trustees of Shwe-maw-daw Pagoda and lay devotees, who offered food and refreshments to the Mahātheras.

In conclusion, I should like to say that the Union Buddha Sāsana Council tenders its heart-felt thanks to those who offered food and other necessities to the travelling Mahātheras.

Suññāgāram pavitṭhassa  
santacittassa bhikkhuno.  
amānusī ratī hoti  
sammā dhammam vipassato.

To the monk who has retired to a lonely abode, who has calmed his mind, who clearly perceives the Teaching—to him there arises a joy transcending that of men.

Dhammapada—373



Venerable U Panna.

## The Meditation Centre At Pegu

The Meditation Centre at Pegu, which is about one mile from the town proper, was opened by Ven'ble Mahāsi Sayadaw (of the International Meditation Centre at Rangoon) and the Hon'ble Prime Minister U Nu on 8th waxing day of Tagu (April) last year.

The Kammaṭṭhānācariya (Master) at this hermitage is the Ven'ble U Pañña of Upper Burma. This Sayadaw has 17 vassas to his credit and has trained more than three thousand disciples in Vipassanā (Meditation for Insight) at six different Kammaṭṭhāna centres. Under his leadership and the charitable support of philanthropic bodies of Pegu, the hermitage has made great improvement during the last eleven months from the time of its inception. There are altogether twenty hutments for the disciples, and more are to be constructed, and also a monastery for the Master. The trainees are given free messing and lodging. Medical attendance by the Burmese Physicians' Association and the Civil Surgeon of Pegu is also free.

The whole place is equipped with modern necessities such as electric light and bathrooms. Since it is about a mile away from the town there is absolutely no noise except the chirping of the birds. This gives the true ascetic's experience in the wilderness far away from the cares of the troubled world. There are clean and shady places between the hutments for the trainees to take meditative walks. Since it is so cool and quiet and situated at a place out of the way from the busy world, it makes an ideal spot for a disciple to concentrate on the teaching and his practice.

Up to the end of January there were 28 bhikkhus, 93 sisters, 62 laymen and 151 lay women who had taken the course of meditation at this hermitage. When a representative from the Union Buddha Sāsana Council visited this place on February 11th, there were 13 bhikkhus, 17 sisters, 4 laymen and 13 lay women meditating.

U Tun Shwe, an Honorary Secretary of the Organisation, is doing his utmost to see that the centre is well supplied with all necessities. It is very gratifying to see the pious and charitable citizens of Pegu rendering so much assistance towards the prosperity of the Omniscient Buddha's Paṭipatti Sāsana (Practice of the Teaching).



# Chattha Sangayana For Buddha's Sons a



**Pramahu Chawin Sarakam**  
(Bhikkhu Chawin)

Born in 2475 Buddhist Era in Mahāsarakām Province, Thailand. Became a Samanera at the age of 15 in 2490 B.E.

In 2493 B.E. came to Bangkok in the name of the Sangha committee of Mahāsarakām Province to study in the Pāli High School. Was ordained a Bhikkhu at Benchamabopit Monastery, Bangkok by the Royal patronage under the leadership of Ven. Somdej Pravanarata (Sanganāyaka at the present time).

In 2496 B.E. came to Burma to study Buddhism and to see the holy places. After a brief stay in Burma will go to India to study Hindi and Sanskrit languages. Will stay in India about 5 years. Now at Ashin Aditia Wamsa Monastery in Rangoon.



His Holiness Somdet Phra Vajirayannavongs, Supreme Patriarch of Thailand. In the Buddhist world there is no person who is so venerated as His Holiness, the Sangharaja of Thailand. He has given invaluable help to the Union of Burma in connection with the preparations for the holding of the Chattha Sangayana.



**Samaneradeb Yowanitya**

Born in 2481 B.E. in Kalasin Province, Thailand. Became a Samanera at the age of 12 at Prathom Pangsi Monastery.

In 2494 came to Bangkok to study Pāli and Abhidhamma. Stayed at Mahadhātu Monastery in Bangkok.

In 2496 B.E. came to Burma with Ven. Pravimaladhamma to study Buddhism and Burmese Language. Now at Payagyi Taik in Rangoon.

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Left to right :- 1. Bhikkhu Visuddhijoto, M.U. 2. Bhikkhu Kiccasadhaka, M.U. 3.  
Bhikkhu A.S. Vimalannana, M.U. 4. Bhikkhu Candavanna, M.U.  
5. Bhikkhu U Khemiya, M.U.

Five Cambodian bhikkhus have been sent by the Sangharājā of Cambodia to prosecute their studies in Burma. They arrived on the 8th of May 1953 and are making good progress in studying Burmese and English languages and are an asset to Burma as they are highly educated in Pāli. They are earning high praise and devotion by their diligence and right conduct.

1. **Bhikkhu Visuddhijoto M.U.** Born in Kompong-Chhnang, Cambodia on 18th November 2468. B.E. Was ordained a sāmanera on 7th January 2476. Passed the Mahā Pariyatti Pathama Vijjā Examination in October 2480 B.E. Was ordained a bhikkhu at the age of 21 under the leadership of the Sangharājā of Cambodia. Was one of the 100 successful candidates out of the 2000 who appeared for a Pāli Examination. Also passed the "Mahapariyatti Uttama Vijjā" Examination in the following year. Was helping the Sangharājā of Cambodia before coming to Burma for further studies. He is now studying at the Buddhist College near the Kabā-Aye Pagoda.

2. **Bhikkhu Kiccasadhaka, M.U.**, was born at the village of Chambak, Srok Chhlong, Khet Kratie, Cambodia, on 5th December 1928. Became a Sāmanera at the age of 17 under the Venerable Brahmasiri Dhammasara Mahāthera at Wat Bodhināgabriksa. Passed the "Mahā Pariyatti Pathamavijjā" Examination in the year 1948. Was ordained a bhikkhu on the 22nd of April 1949 at the same monastery. Was successful in the "Mahā Pariyatti Uttamavijjā" Examination in month of February 1953. Now studying the at Calcutta Kyaung, Tamwe Theingon Taik, 152 Campbell Road, Rangoon.

3. **Bhikkhu A.S. Vimalannana, M.U.** Born at Bhum Svay, Khum Svay Por, Srok Srey Santhor, Khet Combong Cham, Cambodia, on 23rd December 2473 B.E. Became a sāmanera at the age of 13 under the Ven'ble Candatthera at Wat Ārām Svay. Passed the Mahā Pariyatti Pathamavijjā Examination in 2491 B.E. Was ordained a bhikkhu at Wat Unnālom, Phnom Penh, on 6th March 2493 under the leadership of the Sangharājā of Cambodia. Passed the Mahā Pariyatti Uttamavijjā Examination in February 2495. He is now studying Burmese and English languages at Ashin Aditia Wamsa Kyaung Taik, Rangoon.

4. **Bhikkhu Candavanna :** Born in 2470 B.E. at Prek-Eng quarter, Kien-Svay district, in the province of Kandal, Was ordained a sāmanera in Prek-Eng Monastery at the age of 16. Passed the Mahā Pariyatti Pathama Vijjā Examination in 2490 B.E. Was ordained a bhikkhu at Wat Nirodharangsy in the same year. Passed the Mahā Pariyatti Uttamavijjā and came to Burma for further studies in Burmese and English languages last year.

5. **Bhikkhu U Khemiya :** Born on 2nd January 2469 B.E. at Sauthnikum Village. Became a sāmanera at the age of 14 at Dhammissarārāma Monastery and began to learn Pāli. He went for further studies in Pāli to Phnom-Penh and was ordained a bhikkhu there. Passed the Mahā Pariyatti Uttamavijjā Examination and was sent to Burma for further studies soon after that.



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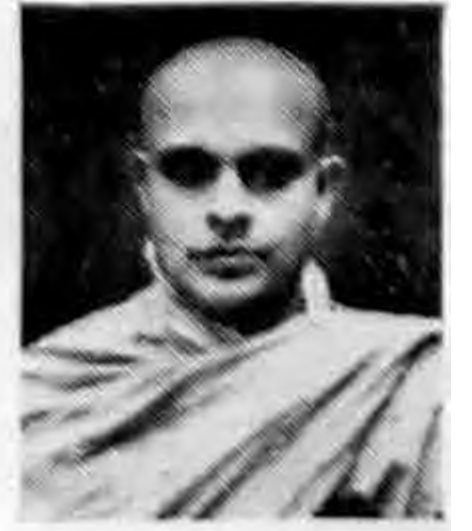
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# Ceylon Sends Bhikkhus.



Ven. Mirisse  
Gunasin Thero.

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*Back row - Left to right :-*

Ven. R. Saranapala, Ven. J. Dhammananda Thera, Ven. K. Anuruddha  
Bhikkhu, Ven. Pannasiha Thera.

*Front row - Left to right :-*

Ven. W. Sorata Nayaka Thera, Ven. Ananada Maitreya Nayaka Thera,  
Ven. U Visuddha, Ven. Mahasi Sayadaw, Ven. Dr. P. Vajiranana  
Mahathera, Ven. Pandit H. Nyanaloka, Ven. M. Vijayawansa Thera.

Rightly holding her place as a leading Buddhist country, a country to which the whole world owes a deep debt of gratitude for having in time past been the stronghold of the true Buddhist Teachings, the veritable "Word of the Buddha", preserved at great cost and effort through war and famine and occupation, Ceylon has entered fully and wholeheartedly into the holding of the Chattha Sangayana.

Ceylon has been known always as "Dhammadipa", "The isle of the Dhamma" or "The lamp of the Dhamma" for the word "island" and "lamp" are the same in Pali. The meaning may be purely co-incidental (it is derived from the fact that the old-time lamps were little floating wick-islands in basins of oil) but one thing is certain, Ceylon is an island that shines brightly as a light-giving island.

Group after group of Ceylon's leading Theras and Mahatheras have come to Burma to help and advise, while the specially-organised "The Burma Tipitaka Sangayana Lanka Dayaka Sabha" has been working efficiently and smoothly and with great zeal and we are all profiting by their help and advice.

Above is a group which came to Burma to assist. Taken with the Venerable Mahathera, the Mahasi Sayadaw, Agga Maha Pandita, the famous head of Burma's "International Meditation Centre" and with U Visuddha, Secretary of the Bharanitttharaka Mahatheras Committee of Burma, who have been acting as hosts, the above group comprises some of Ceylon's noted Buddhist leaders and scholars.

In our next issue we hope to give short biographies of these learned Theras and Mahatheras to whom we express our heartfelt thanks.



# The Buddhist Lent In Thailand

By Dr. Luang Suriyabongs M. D.  
Thailand's Leading Buddhist Author.

The first day of the Buddhist Lent (Purima-Bansa) and the beginning of the rainy season (Vassa) is a day of rejoicing and merit-making for the thousands of faithful Buddhists who stream from far and near to the temples in town and in the country to bring food and gifts to the Holy Brethren who are retreating for a three months period of earnest study of the Dhamma and rigorous practice of the Precepts and of the Noble Eightfold Path taught by the Buddha. The gifts offered consist of wax-candles, yellow robes and other necessities of the monks. Having presented food and gifts, each makes a solemn vow to himself to observe the Five or Eight Silas (Precepts) prescribed by the Buddha for laity, and then listen to sermons held in the temple on this special day.

Some very pious, mostly elderly people leave voluntarily their household life and seek retreat in a temple for the duration of the rainy season, taking only one meal a day and observing strictly the Precepts in a similar way as the monks but without actually entering the monkhood.

It is further a common practice in Siam for young men to receive the Ordination as monks for the duration of the rainy season, in order to study the Dhamma and undergo some spiritual and moral training in self-control and meditation, which will make them more suitable for their responsibilities as heads of their future families and as useful citizens. Even the temporarily giving up of all worldly possessions and a brief but intensive training in self-discipline and self-inspection in the calm and serene atmosphere of a temple gives man greater self-reliance, self-restraint and better understanding of life. It awakens in him Compassion and tolerance towards his fellows and all sentient beings.

The Buddhist Lent begins with the full-moon of the 8th lunar month and ends on the full-moon of the 11th month respectively. It was instituted by the Buddha as a relief to the Bhikkhus who used to travel about preaching the Dhamma and resting for the night under a tree, but whose residence became unhealthy during the rainy season. Therefore the Buddha allowed his disciples to build huts in the vicinity of their temples which would protect them from the inclemencies of the weather. The Bhikkhus were strictly forbidden to travel during the rainy season in order to avoid "crushing the tender plants and innumerable insects." During their enforced retreat the Bhikkhus devoted themselves to the study of the Dhamma, to meditation and to the instruc-

tion of the people who gathered around them and supplied them with their daily food and with robes and other necessities, sufficient to last for the rest of the year.

This is the general aspect of the Buddhist Lent -- a period of earnest endeavour for monks and laymen alike to attain to wisdom and to penetrate the Dhamma by vigorously practising the Holy Buddha-Path and the Precepts taught by the Buddha.

During the Buddhist Lent we should take stock of ourselves, of our achievements and failures and make fresh, determined resolutions to conduct our lives in such a way as not to cause any distress to our fellows. We should seek happiness by making others feel happy which is more than making merit in remembrance of our beloved dead and creating good Kamma for ourselves and as important as providing the Holy Brotherhood with the necessities of life in return for their care of our spiritual wellbeing.

We live in an atomic age, in an era of antagonism; man against man; party against party; nation against nation; race against race; and Democracy against Communism; but one day we shall have to come together in order to arrive at a better understanding among Nations and to attain universal peace. And this is what the United Nations Organisation has been trying so hard to achieve; but to establish universal peace, first of all peace must be established in the mind of each before he can bring peace to others. And peace of mind and tolerance towards all mankind are only possible when we cease to allow ourselves to be misguided by Greed, Hatred and Delusion. Peace will not reign where evil reigns, and as the Buddha said: "Hatred ceases not by hatred; hatred ceases but by love." -- *Dhammapada*—5

Although most people are vaguely aware of this truth they do not pay sufficient attention to it; they generally do not allow morality to play its proper role in their dealings with others, especially in matters which concern their own national interest. The root of this evil lies in the fact that they believe that man arises out of nothing and will return to nothing after death; or they believe in a divine creation of man, and though Hell exists they all hope to be admitted to Heaven if only they will confess their sins and ask God's forgiveness. Life being so short and uncertain, they think it best to enjoy life and grab as much as they can, regardless of all the sufferings and pain they create for themselves and to others -- anxious not to miss anything they nervously jump from pleasure to pleasure without guiding rest and satisfaction in any. Modern

civilised man thus living under constant anxiety, frustration and fear, because of the general insecurity, of our present daily life cannot find peace of mind in himself, not to speak of universal peace and better understanding between Nations.

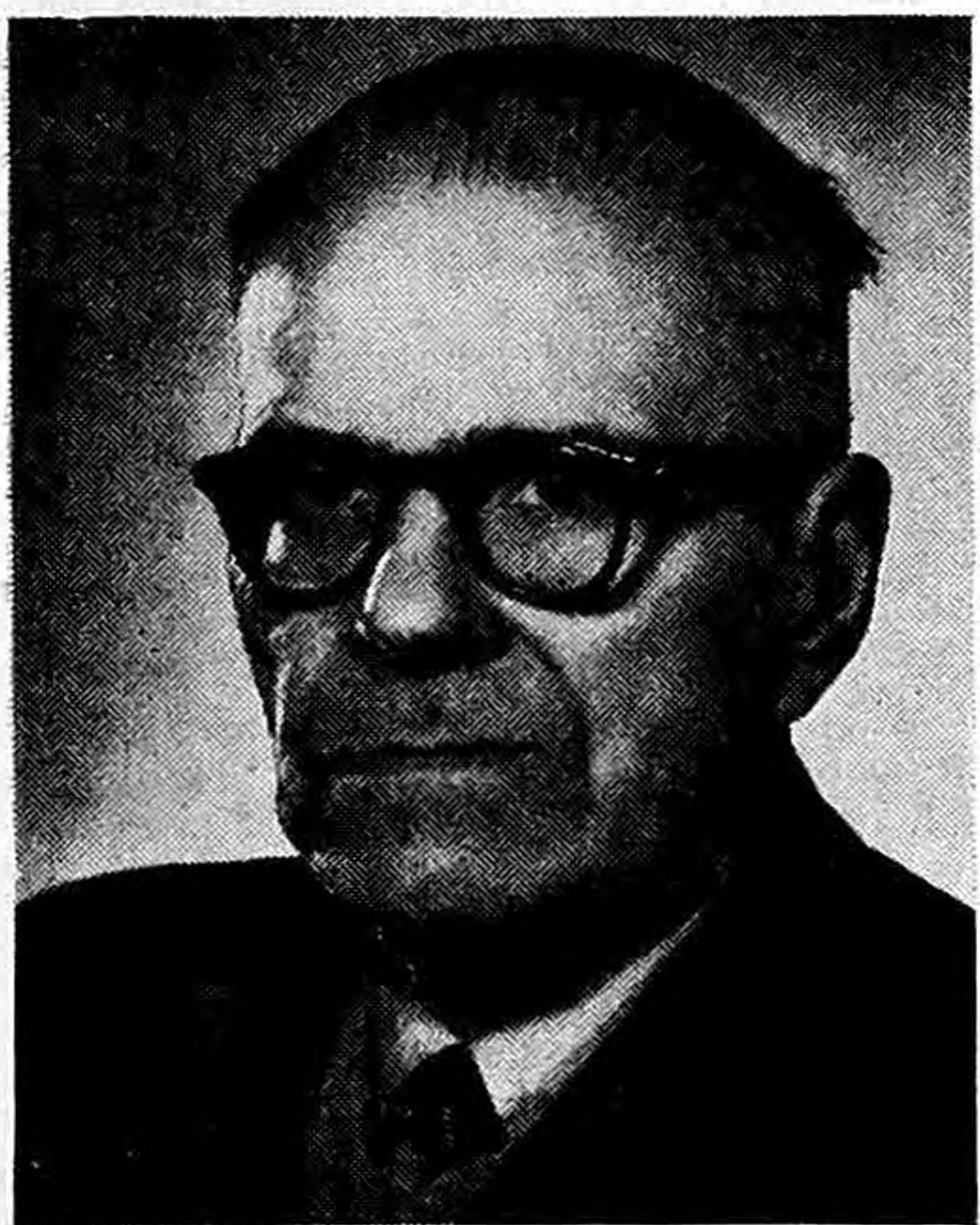
But if people could be convinced that life is not a single show, but that all life is subject to cause and effect and consists of a long chain of renewed existences, each individual being the result, the effect of his thoughts, words and deeds, and that each individual has to bear the consequences his past and present actions in his future lives until by his own efforts he destroys his misguided volition by overcoming Greed, Ill-will and Delusion, which are caused by the three defilements of the heart, namely, "the lust of the flesh" the "desire for existence" and the "defilement of ignorance," thus freeing himself from the fetters which bind him to the "Circle of Rebirth." — if only more people could realise the truth of it, then, indeed they would change their whole attitudes towards life. They would begin to heed their thoughts, words and actions by applying self-control and self-restraint. They would realise the need for compassion, loving-kindness and tolerance towards their fellows and to mankind at large. Then and only will they be able to bring about better understanding among Nations and bring universal peace.

The important point for us Buddhists today is to help spread the Teachings of the Buddha and his conception of the phenomena of life to a wider circle of men throughout the world. Let us therefore devote this first day of the Buddhist Lent to some rational thinking.

The Omniscient Buddha taught that our Corporeal Organism (Nāma-Rūpa) is conditioned through Consciousness (Viññāna) and that Consciousness is dependent upon Vitality; and Vitality again is conditioned through (latent) Heat (See Mahāvedalla Sutta, Majjhima-Nikāya and Pāyāsi-Sutta, Dighanikāya). Thus apparently the basic principle of life is latent heat which is a universal, eternal Energy. From this point of view all life consists of transformed Energy coming to life in one form then disintegrating and coming to life again in another form, in another body and maybe even in another realm of existence. This fleeting form of energy peculiar to individual life consists of the *Kammic Forces* created by the individual himself and are the effects of his former thoughts, words and acts generated in his past existences which seek expression in his present body.

In the same way as a electric generator by its rotation produces electric current, so does our corporeal organism generate all the time Kammic forces and Consciousness by its Sense-organs coming into contact with objects of the outer world, thus creating feelings, perceptions, sense-impressions and consciousness which express themselves in our thoughts, words and deeds and are caused by our Volition. Each will-action constitutes a cause which will have its due result. But each cause being limited its effect will be limited too. In other words, each Kammic force will sooner or later exhaust itself. This is a universal law as immutable as the laws of physics.

Death is not the end of individual life; it is but the death of the Corporeal Organism, and the Kammic Forces released from the individual at the moment of death which have not as yet exhausted themselves will appear again in later lives. These released Kammic Forces will seek to express themselves in a new body endowed with consciousness. And the new being will think speak and act subconsciously in exactly the same way as he would have done in previous lives had he not been interrupted by death.



Mr. Mauno Juhana Nordberg.

## Many Happy Returns

Mr. Mauno Juhana Nordberg

Mr. Mauno Juhana Nordberg of Mariankatu 17 A, Helsinki, Finland, was born at Helsinki in March 1884 and will complete his 70th year on the 30th March 1954. He spent 34 years in France, 20 years of which as Consul General of Finland. He has been Chairman of the Friends of Buddhism in Finland since 1949, and has translated into Finnish and Swedish a dozen books and booklets of Buddhism. He is one of the revered Buddhists of the world today, and has done a great and useful Dhammadāta work in Scandinavia in particular and in Europe in general. We wish him many more years of life and prosperity.



## Preservation of Lumbini Garden.

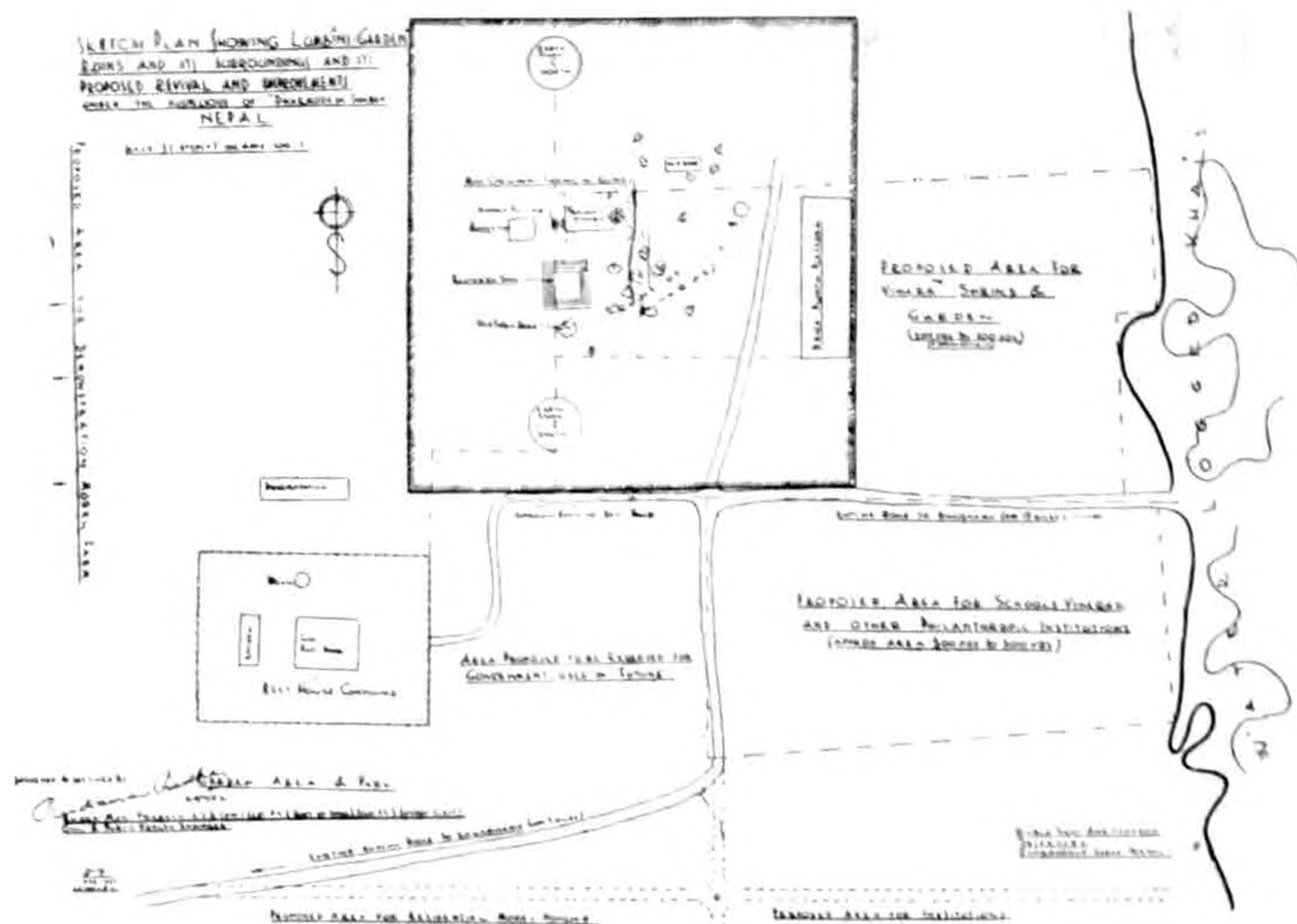
All Buddhist pilgrims to India desire to visit Lumbini Garden, where the Omniscient Buddha was born 2498 years ago. As it now stands, it is but a mere name for the ruined and dilapidated monuments existing there. There is no vegetation of any kind resembling the sal grove in which Queen Māyā Devī halted. Agriculturists have ploughed their lands right up to the ruins of sacred shrines and only a few ruins are left of Lumbini as it was known in the days of Asoka. It is agreeable hearing that the DHARMODAYA SABHA (Buddhist Brotherhood of Nepal) was initiated in 1944, and the Lumbini Dharmodaya Committee was also formed under its sponsorship, and one of its main purposes is to preserve and restore Lumbini Garden. The Chairman of this Committee is the District Magistrate of Bhairahawa and the Secretary is Ven. Mahanama. The District Magistrate of Taulihawa is also a member of the Committee and the work of construction will be carried out under the supervision of these two District Magistrates.

The Committee has drawn up a scheme for reconstruction and the following projects are to be undertaken :

(i) A monastery with a shrine-room together with provision for accommodation of the resident monks. (ii) A good modern rest house for the benefit of pilgrims. (iii) A library. (iv) A modern Buddhist school and a dispensary. (v) A motorable road from the Indo-Nepalese border to the sacred site.

During his recent visit to India, Thado Thiri Thudhamma U Thein Maung, Chief Justice of the Union and Vice-President of the Union Buddha Sasana Council had a conversation with the District Magistrate of Bhairahawa over the Lumbini Affairs, and the latter stated that :

- (1) It is advisable to have a compound enclosing the Pillar and the Rest House.
- (2) In order that there should be no thoroughfare with roads and paths cutting across, the enclosure should be as straight as possible, and for this purpose 7 bighas (2¼ acres) of lands belonging to private persons in the neighbourhood should be acquired by the Government.
- (3) In that region, the compensation rate being Rs. 175/- per bigha, the cost of compensating 7 bighas of lands should be borne by the Government of Nepal.
- (4) A small building constructed near the "Maya Devi" cave has no doors at all, and is at present useless. The Nepal Government undertakes to make repairs to it.



A sketch plan of Lumbini Garden to be reconstructed.

- (5) The Nepal Government has already sanctioned a sum of Rs. 10,000 for the repair of a metal road leading to Lumbini, for the use of the pilgrims.
- (6) Beyond these, the Nepal Government is not in a position to meet other expenses that may come up in connection with Lumbini Garden.

The Hon'ble The Chief Justice of the Union, in reply, said :-

- (1) "It would be well if, after the Government has acquired the 7 bighas of lands, the old and the new lands belonging to Lumbini Garden were handed over to the Organisation concerned, and the Government undertook to erect a small Rest House there. As regards the construction of an enclosure, the shelters and monasteries as required by the Dharmodaya Sabha, I hope that many philanthropic people will come forward both from Burma and abroad.
- (2) After the acquisition of these lands, estimates for the construction of the enclosure, etc. may be made.
- (3) In making estimates for these, estimates for small portions may be preferred so that donors may be able to contribute towards the construction by meeting the cost of one or more portions in his or their names.

On return to Rangoon, Thado Thiri Thudhamma U Thein Maung made a report to the Union Buddha Sasana Council wherein he mentioned all he had said to the District

Magistrate of Bhairahawa, and also the repairs to be made to Asoka's Pillar, "Māya Devī" cave and the buildings near it. He also reiterated that it is expedient to construct a vihara in Lumbini for the residence of the bhikkhus there.

We are glad to notice that the Dharmodaya Sabha and the Lumbini Dharmodaya Committee are striving their utmost for the development and preservation of Lumbini Garden.

Lumbini being one of the four main Buddhist sacred places, it is the duty of every Buddhist in the world to contribute his mite towards the construction of the buildings now proposed by the Dharmodaya Sabha.

"There are these four places, Ānanda, which the believing clansman should visit with feelings of reverence. What are the four ?

The place, Ānanda, at which the believing man can say :- "Here the Tathagata was born !" is a spot to be visited with feelings of reverence.

The place Ānanda, at which man can say :- "Here the Tathagata attained to the supreme and perfect insight !" is a spot to be visited with feelings of reverence.

The place, Ānanda, at which the believing man can say :- "Here was the kingdom of righteousness set on foot by the Tathāgata !" is a spot to be visited with feelings of reverence.

The place, Ānanda, at which the believing man can say :- "Here the Tathāgata passed finally away in that utter passing away which leaves nothing whatever to remain behind !" is a spot to be visited with feelings of reverence. These are the four places, Ānanda, which the believing clansman should visit with feelings of reverence.

And there will come, Ānanda, to such spots, believers, brethren and sisters of the Order, or devout men and devout women, and will say :- "Here was the Tathāgata born !" or, "Here did the Tathāgata attain to the supreme and perfect insight !" or, "Here was the kingdom of righteousness set on foot by the Tathagata !" or, "Here the Tathagata passed away in that utter passing away which leaves nothing whatever to remain behind !"

And they, Ānanda, who shall die while they, with believing heart, are journeying on such pilgrimage, shall be reborn after death, when the body shall dissolve, in the happy realms of heavens."

—Mahā Parinibbāna Sutta.



Venerable U Khemacara

Venerable U Khemacara Assistant Lecturer of Buddha Sasana Sippam Institute, Yegu, Rangoon left for Cambodia on the 14th January 1954 at about 8 a.m. at the invitation of the Sangharaja of Cambodia to carry out Buddhist works there.



# An Exhibition In Hungary

## "THE ART OF FURTHER INDIA AND INDONESIA"

*An Exhibition of the Museum of Eastern Asiatic Arts in Budapest, Hungary.*

By Rev. Dr. Hetenyi-Heidelberg Erno ;

Dharmakirti Padma sDigpa, Nāyaka-Sthavira Arya. Maitreya, Maṇḍala.

The present exhibition was proceeded by another which represented the Art of India. Both exhibitions were arranged and directed



Buddha—sculpture from the exposition.



Buddhistic painting, Siam, 18th Century  
From the exposition.

by Dr. Ervin Baktay, the Hungarian expert of Indian culture. The Hungarian public has shown much interest in Indian art, and the exhibition proved a success. Now, the same interest is turning towards the Art of Further India and the Indian Archipel. Although the material of the Museum originating from those territories is not so rich as that of the Indian collection, it includes numerous items of high artistic value.

The countries represented being *Buddhistic in majority*, the exhibition is also *illustrative of the Buddhistic Art of Burma, Thailand, Cambodia, Java, etc.* The collection of sculpture contains select specimens dating from different ages, all previous to the 17th century. They show highly evolved styles of the old Pagan period of Burma, the classical Khmer types of Angkor Thom and Angkor Wat, and the characteristic features of Thai plastic work of Sukhotai, Sawankalok and Ayuthia. As it is well known, the art of those parts underwent a radical change from the 17th century on, and old traditions of pre-Indian local cultures as well as some indirect Chinese influences were at work developing that new style which is so characteristic of Mandalay and Rangoon in Burma, Bangkok in Thailand, etc. These new styles are also represented by interesting items, richly gilt features of the Buddha, Dvarapalas, Demons, etc.. The plastic art of Java is represented by a statue of a Guardian Demon



E. Baktay D Ph. leader of the Indian  
Section of the Museum.

showing the style of Prambanam, and two statues, carved of wood, showing the style derived from Panaratan, as it was contained in Bali up to recent times. The grand Buddhistic art of Borobudur is represented by large photos, as, unfortunately, the Museum does not possess originals from that group.

One of the most attractive features of the exhibition is the collection of figures of Wayang plays from Java and Bali. The Wayang Purva is represented according to the original style, in reflected light on a stage, the back side of which offers the sight of the shadows. Puppets and Wayang Kelitik and Wayank Golek are also to be seen, whilst the painting scrolls of the Wayang Beber have been ranged with the collection of pictures in another room.

Lacquer works, both from Burma and Thailand, richly decorated and gilt furnitures and panels wrought in black and gold from Thailand, specimens of jewellery and decorated metal works from all parts of Further India, inlaid works from Thailand and Viet Nam fill the next room. Here also a rich collection of arms attracts the eyes of the visitors, with the characteristic types of Javanese Kris. A collection of Thai ceramics is nearly as colourful as the collections of textiles, among which the Batik works of Java and Bali are represented by very fine items.

Another room contains paintings. Huge pictures of Thailand, dating from the 18th century, illustrate the cult of Buddha, with scenes from his life, etc. There are also some pictures from Bali, and the above-mentioned picture scrolls of the Balinese Wayang Beber, represent scenes taken from the Ramayana. A very interesting Burmese painting depicts the scene when the English had occupied Mandalay in 1885, and carried away the last King of Burma to captivity.

The exhibition is doing valuable service in making the Hungarian public acquainted with the art, mainly Buddhistic, of Further India and Indonesia, arousing at the same time a keen interest for the ancient culture of those countries.

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## SPECIAL NUMBER CHATTHA SANGAYANA SOUVENIR.

To commemorate the opening of the Chattha Sangayana proceedings in May we are issuing a special number of the "Sangayana". This will combine April and May issues but will have special colour blocks and features.

It will be on sale at Pyas 50 per copy, and as stocks will be limited, please order your copy from your newsagent in advance.



# Abhidhamma Prize Distribution Ceremony



U Kala

U Kala was born at Thingan-aing-seik village, Henzada District on the 8th Lazan of Tabodwe 1268 Burmese Era. He is the eldest son of U San Pe and Daw Dwe. He received his monastic education at Thingan-aing-seik monastery. About 20 years ago he sat for a *viva voce* Abhidhamma examination conducted by the elders of Henzada and could recite all the nine parts of Abhidhammattha-sangaha in Pāli. He is a Burmese indigenous physician by profession, but during his leisure hours he taught Abhidhamma to many young men and women of the locality. Last year, 16 of his pupils sat for the Abhidhamma examinations conducted by the Union Buddha Sāsana Council and 12 of them passed. This year he himself sat for the Abhidhamma examinations and stood first in the whole of the Union. He was, therefore, awarded the "Thado Thiri Thudhamma Sir U Thwin" prize, in the form of K 300 in cash and a gold medal worth K 150.

The Abhidhamma Prize Distribution ceremony was held at the Thāthana Yeiktha Preaching Hall on the 13th February in the presence of the leading Mahātheras and laymen of Rangoon, when successful candidates at the recent Abhidhamma examinations were awarded prizes.

The ceremony was opened with the chanting of "Jeyya Mangalam Gāthā". The Mahātheras gave the Five Precepts to the audience, Weluwun Sāyadaw gave a short advisory sermon. Thado Thiri Thudhamma U Thein Maung, Vice-President of the Union Buddha Sāsana Council said in a short speech :

"1. Last year there were only 90 examination centres all over the Union. This year there are 165 centres.

2. There were 22,802 candidates this year against 12,688 candidates last year.

3. The number of passes last year was 5050 and this year the number is 11,745.

4. Last year the number of candidates who passed in all the three standards was 259. This year this number has increased to 664.

5. Last year the expenditure on the Abhidhamma examinations was K 81,064. 21 Pyas. This year the expenditure came up to K 1,89,709. 50 Pyas.

Thus, the Abhidhamma examinations have taken root in the Union of Burma, and it is hoped that the candidates will continue to increase in number with the progress of time."

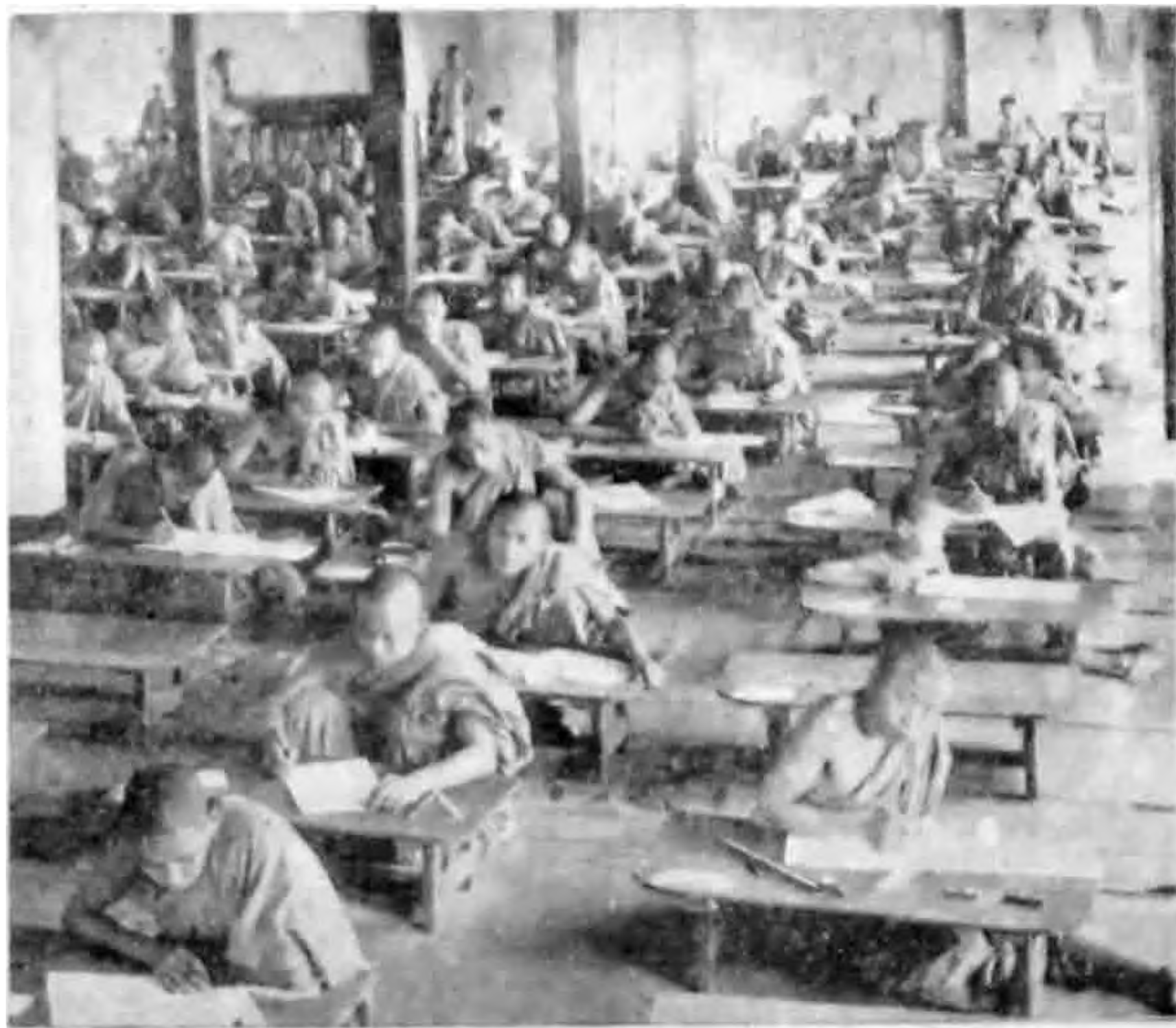
After U Thein Maung's speech, the candidates who stood first, second and third in the whole of the Union were awarded medals and money prizes respectively.

R.N. 517 U Kala of Henzada Centre, Irrawaddy Division, received the "Thado Thiri Thudhamma Sir U Thwin" Prize



U Tun Tin

U Tun Tin aged 44 was born at Kado village, Moulmein. He is the eighth son of U Zoe and Daw Ni. He received his primary and secondary education at various lay schools of his locality and passed the Secondary Teachership examination from Normal High School, Moulmein. He also passed the Government Survey examination held in 1932, at which time he joined the Land Records Department as a Revenue Surveyor. As he was interested in Buddhist literature, he spent most of his spare time in reading the manuals in Burmese written by the late Venerable Iedi Sayadaw, Agga Maha Pandita, and studied Abhidhamma under various Theras. In 1938 he founded an Abhidhamma Society at Mergui. He sat for the recent Abhidhamma examinations and stood second in the whole of the Union. He was, therefore, awarded a cash prize of K 200 and a gold-centred silver medal worth K 75.



Patamabyan Pali Examination of Bhikkhus, held recently at Yandoon, Maubin District.

Abhūtavādī niriyaṃ upeti  
yo ca pi katvāna karomī'ti c'āha,  
ubho pi te pecca samā bhavanti,  
nhiṇakammā manuṃ parattha.

The liar goes to hell ; also the one who having done says, 'I did not do'. Both these men of low deeds, after death reach the same evil state in the next world.

Dhammapada, 306.

Kāsāvakaṇṭha bahavo  
pāpadhammā asaṇṇatā  
pāpā pāhehi kammehi  
niriyaṃ te upapajjare.

There are many sinful men, wicked and unrestrained, who are covered with the yellow robe. They are born in hell on account of their evil deeds.

Dhammapada, 307.



